

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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*Bishop of Barbados, British West Indies*

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By H. R. HUNT

*Rector of St. John's Church, West Toronto*

Each year we are privileged to distribute the Canadian Lenten Book and the selection for 1947 is *The Household of Faith*. The Most Rev. Derwyn T. Owen, Primate of all Canada, writes in the Foreword: "In this book Mr. Hunt gives us a picture of the Church as he sees it in *The Acts of the Apostles*." 127 pages.

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## Anglican Pointing

TO THE EDITOR: The pointing of the canticles in the *American Psalter* of 1930 and in the Hymnal of 1930 is without doubt a perfect system for Anglican chants. But now the Hymnal of 1940 has actually in effect abandoned that system, and when the books referred to above have been worn out and if the alterations made in the 1940 book are followed by new American psalters, then this perfect system of pointing will vanish.

In the old Hymnal of 1894 the pointing was that of the *Cathedral Psalter* used in England, and almost everybody realized that this system was very bad. When in 1910 the *Barless Psalter* was published in England, some of our people were convinced that at last a perfect system had been discovered, and from 1916 that system was followed in our hymnals.

The main fault with the old pointing was that at the end of a chant there would be a word now and again with two, three, and sometimes four syllables sung to one note. This was sometimes called the "Anglican thump"; the preface to the *American Psalter* calls it "a snappy jerk." In the pointing of 1916 onward this was overcome by means of slurs so that each verse ended evenly. If anyone will read the preface to the *American Psalter*, he will find all this explained in detail.

The compilers of the 1940 book say on page 698 that their pointing is a careful revision of that previously set forth. I call it an entire abandonment of the principles previously set forth. In verse eight of the Venite in the 1930 Hymnal "holiness" is sung easily to three notes, one for each syllable. In the 1940 Hymnal "beauty of holiness" goes to those three notes, so that the three syllables of "holiness" are sung to one note. Thus the old fault is brought back, and the "Anglican thump" and the "snappy jerk."

Unless the publishers of the *American Psalter* can be persuaded to continue their book without alteration, we shall in a few years be without a decent system of pointing in print. I urge all clergy to get the present *American Psalter* before it is too late and to study the book, especially the preface.

Once the principles of the pointing of the *American Psalter* and the 1930 Hymnal are understood, it is possible for anyone who can sing to sing any verse of the Bible according to this method of pointing. This cannot be said of any other system except plainsong.

(Rev.) EDWARD G. MAXTED.  
Warrington, Fla.

## "Union Begins at Home"

TO THE EDITOR: Like Fr. Mabry, I came away from General Convention full of dismay at the apparent disunity of the Episcopal Church. Unlike Fr. Mabry, I belong, I suppose, to the "liberal sixth," if voting to consider union with the Presbyterians automatically puts one in that category. I consider myself to be a Prayer Book Churchman, which is to

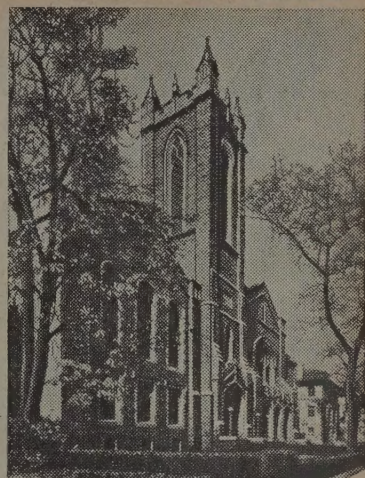
say that I use the Prayer Book invariably and never make unauthorized changes in its services. I agree that our unity, such as it is, should and does center around the Prayer Book. On that score Fr. Mabry and I see eye to eye. I deny, however, that "liberals" of my stripe "look upon the Episcopal Church as a lone communion," or that they "are not very conscious of their membership in the Anglican Communion, nor of the continuity of the historic Catholic Church." Men like Dean Zabriskie and Canon Wedel, not to mention numerous "liberal" bishops, certainly do not come under Fr. Mabry's classification. I humbly but proudly place myself in the same category.

There were numerous allusions made during the Convention, both publicly and privately, to alleged liberties supposed to be taken with the Prayer Book by clergy on the Low or Broad Church side. It is quite true that some of us practice and recommend intinction, which is no more extra-legal than the reservation of the Blessed Sacrament which is regularly practiced, whether for purposes of communion or adoration, by many Anglo-Catholics. Some of us "tarp"—and that very practical device is certainly not limited to any one party. But I have yet to see, in 20 years of observing the services of the Church all over the country, a single case where any notable alterations were made in the Prayer Book services in *normal* Episcopal churches. I wish I could say as much for congregations representing Fr. Mabry's point of view. There is nothing in either the Canons or the Prayer Book about Masses, confessions, propers, "severe Benedictine usages," Benedictions of the Blessed Sacrament, the rosary, or all the other numerous and sundry impedimenta which go with the Anglo-Catholic "temperament" and are just as Roman as Rome itself even if "Rome never enters the mind of the average Anglo-Catholic." The rest of us are not, in the main, particularly objecting to these accretions if it gives their devotees any satisfaction to practice them. What *we* do object to is having them considered the norm, and having said devotees tell their people that they are the true Episcopalians and that the rest of us are really outsiders who have somehow managed to crawl in under the tent, so to speak. By Fr. Mabry's own admission, two-thirds of us are *not* professed Anglo-Catholics. And we don't enjoy being patronized or practically excommunicated by the minority one-third.

I would like to suggest the addition of a sixth item to Fr. Mabry's Prayer Book program: Let us *all* refrain, for an agreed period of time, from using or teaching the use of any services or practices not authorized by the Prayer Book or the Canons of the Church. Such an addition would, I am confident, produce more loyalty to the Prayer Book and conduce more greatly to unity among ourselves than any tongue-in-cheek protestations of loyalty which emerge only in times of stress and argument.

(Rev.) ROBERT S. SNYDER.  
Albuquerque, N. M.

Foundry Church (Methodist) Washington, D. C.



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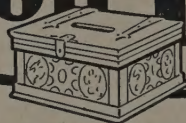
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# The Question Box



Conducted by CANON MARSHALL M. DAY

• *Why do some clergymen claim to be Prayer Book Churchmen when they deprive their congregation of Morning Prayer, which is in the Prayer Book, and instead have three Masses every Sunday and also subtly run in prayers that are not in the Prayer Book?*

The service for the Holy Communion, which is simply a longer way of saying "the Mass," is in the Prayer Book as well as that for Morning Prayer. The most superficial examination of that book will show that the Holy Communion rather than Matins was intended to be the principal service of the day, at which the largest congregation could be expected. It is the only service which contains within itself a provision for the taking up of an offering, for the giving out of notices, or the preaching of sermons. Only one place-finding is necessary, as against the numerous page turnings of Morning Prayer. Finally, it is the service commanded by Christ whereas Matins come to us solely on the authority of the Church. All of these considerations point out and emphasize the claim of the Holy Communion to be the great popular service.

In your own particular parish the priest probably has three Communion services because they are needed, but I am sure he would gladly provide a public recitation of Morning Prayer (which he is obliged to say daily anyway) if any reasonable-sized group of people requested it and a time could be found which did not deprive the parishioners of the opportunity of taking part in the Holy Eucharist.

It is impossible to say anything about the additional prayers mentioned without knowing what they are. Are you sure that they are not in some other part of the Prayer Book? And are you sure that they are "run in" and not used in a perfectly legitimate way? People are often not aware of the large amount of variations permitted by the Prayer Book rules.

• *Please tell when the different canticles of Morning Prayer should be sung.*

There are no rubrics or canons governing this, but I suppose most of those who wish to be guided by a Church tradition rather than mere individual liking, follow the rules of the Monastic Office from which the service is derived.

This would mean: *Te Deum* on all Sundays except in Advent, Pre-Lent, and Lent. Also *Te Deum* on all festival days occurring through the week. There is no rule to determine the choice between the two substitutes for this canticle but one of them should be used in these seasons and on ordinary weekdays. *Benedictus* should be used on all days except when it is read in the Second Lesson.

If on any day Morning Prayer should be said twice in the same church, the canticles would be *Te Deum* and *Jubilate* at the first, one of the substitutes and *Benedictus* at the second.

• *Please explain the difference between the words "parish" and "church."*

A "parish," in the United States, is a local congregation, self-supporting, incorporated, and formally admitted to union with the council of the diocese. It is also used to designate the persons or the territory under the jurisdiction of such a group.

The word "church," in this connection, is loosely used to cover any local organization of Churchmen with a reasonably permanent character, whether a parish, an organized mission, an unorganized mission, or a preaching station. It is used to designate also the building where such a group worships.

• *What about raffles or lotteries held by parishes and missions of our Church for the purpose of raising funds? One very common device is the use of U. S. Savings Bonds.*

I suppose our questioner means the use of such bonds as prizes, for few object to the purchase of bonds for the Church. The basic principle in the difficult question of the morality of gambling is the size of the stake. In the Lambeth report on gambling, the position taken is that whenever the stake becomes large enough to bring either a serious profit or a serious loss, the hazard becomes gambling and as such a sin. It would be much to the advantage of the Kingdom of God if all Christians would increase their pledges to the point where they support the local and missionary work of the Church, making unnecessary the wasteful and often dubious bazaars, sales, etc., as well as raffles.



QUINQUAGESIMA SUNDAY

## GENERAL

### CENTRAL AMERICA

#### Jurisdiction Transferred from British Honduras to Panama

By the Ven. G. RODWELL HULSE

The Cathedral of St. John the Baptist, Belize, British Honduras, witnessed, on January 21st, the end of the Church of England's jurisdiction over the missionary work in Nicaragua, which was begun more than a century ago by the Rev. Matthew Newport. Dr. Newport enlisted the aid of the Society for the Propagation of the Gospel to help him in his work among the Mosquito Indians, and the work grew and expanded to Costa Rica in the following years.

In the presence of diocesan officials and a large congregation, the Rt. Rev. Douglas J. Wilson, Bishop of Honduras, and Bishop Gooden of Panama signed the documents of transfer of jurisdiction of the Republics of Nicaragua, Costa Rica, and Northern Panama from the diocese of Honduras to the diocese of Panama. The service began with an Act of Thanksgiving, recited by the Rev. D. R. Cooper, chaplain to Bishop Gooden. The Ven. G. R. Hulse conducted the service, and read the Proclamation to the Faithful, issued by the Presiding Bishop, the Most Rev. William G. Hardie, Archbishop of the West Indies, and the Bishops of Honduras and Panama. After the document was signed by the Bishops and received by the registrar of the diocese of Honduras, Bishop



TRANSFER OF JURISDICTION: F. R. Dragten, chancellor of the diocese of Honduras; the Rev. D. R. Cooper, chaplain to Bishop Gooden; the Rev. J. F. Moore; Bishop Gooden of Panama; Bishop Wilson of Honduras.

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Wilson handed a pastoral staff to Bishop Gooden and enjoined him to imitate the Good Shepherd:

"Receive this staff, in the Name of the Father and of the Son and of the Holy Ghost, the emblem of the Good Shepherd, and be thou a shepherd to the sheep who once were mine and are now thine. Feed them, devour them not, that when the Chief Shepherd shall appear you may receive the never failing crown of glory."

In a short address, Bishop Wilson rehearsed the work of his six predecessors in the see in connection with the southern republics. He said that the consolation of his grief at being bereft of his spiritual children was the hope and belief that spiritually they ought to be better cared for than has been possible in the past. Bishop Gooden, in his sermon,

### The Living Church

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asked the prayers of the congregation that he might have all needful power and grace to shepherd his new flock. In conclusion, he said that he looked forward to a greater union with the diocese of Honduras in the joint work of preaching the gospel to Central America.

## PRESIDING BISHOP

### Plans for Incorporation Of "Seabury House"

By ELIZABETH McCracken

The committee appointed to find property to be used as a national center for the Church, that center to include a suitable building large enough to serve as a conference house and hostel for missionaries on furlough and a second building of smaller size to be the residence of the Presiding Bishop, secured an option of six months early in February on an estate in Greenwich, Conn., belonging to Herbert L. Satterlee. The property is situated about half a mile from Merritt Parkway, overlooking a lake and wooded land. It is 99 acres in extent. A bill for incorporation of the property, under the name, "Seabury House," has gone before the Connecticut General Assembly. A reply will be received early in March. The bill asks for incorporation as a non-profit, tax-exempt corporation. Bishop Budlong of Connecticut has expressed approval of the selection of the site.

The large house will be arranged in the customary manner of conference houses and Church hostels. The main room will be a chapel, for which purpose the extensive hall of the house will be adapted and furnished. Daily life, whether at conference times or other periods, will be simple, as in other such establishments, with the minimum of paid service. It is expected that groups from all over the Church will use the house, the need for which has been increasingly felt.

The smaller house is of sufficient size for the accommodation of the Presiding Bishop and his family, and for the entertainment of guests. Greenwich is within commuting distance of New York City, and the Presiding Bishop may come up every day to his office at the Church Missions House.

Gifts for the purchase of the property, if the bill for incorporation is granted, have already come in. More are expected, and more are desired. Seabury House will belong to the whole Church.

#### Editor's Comment:

Contributions from our readers for the purchase of this property will gladly be forwarded through THE LIVING CHURCH RELIEF FUND. Mark checks: "For Seabury House."



BISHOP ALDRICH: Succeeds Dean Wicks on June 30th.

## EPISCOPATE

### Bishop Aldrich to Princeton

Bishop Aldrich, retired Coadjutor of Michigan, has been appointed dean of the Princeton University Chapel, to succeed Dean Robert Russell Wicks. The Bishop resigned from his duties in the diocese of Michigan because of ill health, but he is assured that he is now sufficiently recovered to assume the responsibilities of a more limited work. He will assume his new duties on June 30th, the date of the retirement of Dean Wicks. Before he takes up his new work, Bishop Aldrich will resign from the board of trustees of the university.

## VISITORS

### Pastor and Mrs. Niemoeller Speak in New York City

By ELIZABETH McCracken

The Rev. Martin Niemoeller, famous German pastor, and Mrs. Niemoeller visited New York City the week of January 19th to 25th. They both spoke at two open meetings and both were present at a press conference to which religious editors were invited. Pastor Niemoeller spoke to a meeting for ministers. They also spoke at private gatherings held in their honor.

The first meeting, attended by 6,000, was on January 19th in the St. Nicholas Arena. The Rev. Dr. Earl F. Adams, executive director of the Protestant Council of the City of New York, one of the sponsoring organizations, presided. The Rev. Dr. Samuel McCrae Cavert, executive secretary of the Fed-

eral Council of Churches and a member of the Provisional Committee of the World Council of Churches, the other two sponsoring organizations, introduced Pastor Niemoeller. There was tremendous applause as Pastor Niemoeller began to speak. He said:

"Five years ago, on the morning after my 50th birthday, I was in semi-solitary confinement in Dachau. There came to me a British lieutenant-colonel, Richard Stevens, who shook hands with me and told me that he had had word of a service of intercession, in the Church of St. Martin-in-the Fields, London, at which the Archbishop of Canterbury and the Lord Bishop of Chichester had prayed for me because it was my birthday. This good news came to us through walls and barbed wire barriers of wires. That British officer had his radio, in the concentration camp and we got the news every day [laughter].

"Now, at an invitation from the Federal Council of Churches, I have come to thank you for your prayers, of which I have heard. I come with empty hands and yet not so. I bring the harvest of the blessings of God, blessings given to the Churches of Europe. Our concern is not with past persecutions and suffering, but with the problems of peace. Suffering has taught us the meaning of peace. So I shall talk of peace. I mean the peace of the New Testament. Christ said that the peace-makers would be so blessed that they would be called the children of God. And St. John told us that it was promised that to as many as received Christ, should be given power to become the sons of God.

"I need not tell you what Adolf Hitler's aims were. He wished to reign over the world, to become superhuman; and this was to be attained by any means. The Church had to resist. The Church is under a different totalitarian rule—the rule of God, who gave to Christ all power, not only in heaven but also in earth. Hitler tried to do away with the Church because the Church interfered with his purpose. At first, he tried to do it quietly, by putting into it people who would be silent. They were silent, but the Church was not silent. As many as had received Christ as their totalitarian ruler, resisted Hitler. So there was a fight, a hard fight, which not all escaped martyrdom, as I have escaped.

"That altered the look of things. Before that time, the Church had looked weak. Now it was seen to be strong. The scattered flock now came together, clustered around Christ, their Shepherd. We saw as brothers those whom we had not known were brothers. Members of many denominations testified together that Jesus Christ was our only Lord. There came peace between denominations. We came to see that not organizations bring peace and unity, but only Christ, through His spirit of peace. Not only those who loved, but all men we saw as brothers. Not only the Jews but the Communists, and all others we saw as our brothers, were made one in the peace of God . . .

"One of the really great things that happened was that all the Churches in 1938 began publicly to pray for peace.



imagine the rage of Hitler! Great public services of intercession were held for peace. When war broke out, did this witness cease? No, it went on. I must tell you about Christmas Eve in Dachau in 1944. There were 15 special prisoners. Eight of them were Roman Catholics, three of them priests. The rest of us (seven in all) were of many nations and many faiths. The British officer was an Anglican and a High Churchman; there were two Norwegians and one Dutchman; there was a man from Yugoslavia, who belonged to the Eastern Orthodox Church; there was a Macedonian, who was a Christian but new not into which Church he had been baptized. I was a Lutheran minister, the only minister among them. I was preparing a sermon, when the Dutchman came to me, to say that the other five had delegated him to ask me if we might have the Holy Supper on Christmas Eve. All my fears about what I should say in a sermon went. They wished the Holy Supper with me as minister of it, *me*, a German, and they members of nations of which Germany was an enemy. The Roman Catholics had their own Christmas Mass, and we had the Holy Supper.

"Before the hour, I visited each one of the six and asked: 'Do you want your sins forgiven you?' Each said 'Yes.' Then I asked: 'Do you want to take part in the Holy Supper, which witnesses to the taking away of your sins?' And each again said, 'Yes.' I shall always be a Lutheran, to the end of my days, but I know now, by that Christmas Eve in Dachau, that where two or three, or six or seven, are gathered together, there He, the Prince of Peace, is with His spirit.

"The war is over. What has the Church to say? No people are so bitter as the people of my poor country. The Church was highly estimated by our liberators. It was a temptation to say: 'Be friendly to the Confessional Churches. We fought Hitler.' But that would have separated us from the rest, who were suffering for their allegiance to Hitler. In a great declaration, we accused ourselves of the Confessional Churches as we accused all other Germans. We said: 'We are one with you in guilt. Let us be together in seeking peace.' That declaration was the first step toward peace. When the German Church declared its guilt, then the other Churches looked upon us as a sister Church.

"The Church of today has something to contribute to the peace of the world. The Church which takes its stand with Jesus Christ has something which influences the hearts of whole congregations, and may influence the nations of the world. What happened in Geneva at the meeting of the World Council of Churches is more important to the people of Germany and the other suffering nations even than food. I ask you to build up the spirit of unity in Christ, so that all enmity will give way to the rule of our only Lord, Jesus Christ, whose reign is a reign of love and peace."

On the platform, in addition to Dr. Adams and Dr. Cavert, were the Rev. Dr. F. Epping Reinartz, secretary of the United Lutheran Churches in Amer-

ica; the Rev. Dr. Ewart E. Turner, formerly pastor of the American Church in Berlin; Mrs. Earl B. Breeding, executive secretary of the New York Council of Church Women; and Mrs. Niemoeller. Dr. Turner said a few words before receiving the offering, relating a memorable incident in Pastor Niemoeller's American journeyings. Dr. Turner said:

"A devout woman, a member of the Episcopal Church, has in her house in Tucson, Ariz., a chapel with an altar. During all the eight years of Pastor Niemoeller's internment, she prayed for him and for all oppressed people. This Christian woman asked if Pastor Niemoeller could come and hold the service of Holy Communion in her chapel. He did go, and had that service. People of many faiths came to it. Here, tonight, are people of many faiths. Your offering will now help to defray the expenses of the coming to America of Pastor and Mrs. Niemoeller. Should there be any surplus, it will be used for relief by the World Council of Churches."

So keen was the desire of the people to hear, as well as to see Mrs. Niemoeller, that it was arranged for Mrs. Breeding to introduce her and for Mrs. Niemoeller to speak briefly. She said:

"We have been in your country for seven weeks. I have felt a stream of love coming from you to me. I know that you have prayed for my husband and for me. I could not have come through those years without your prayers. I wish I could help you in your troubles, as you have helped me in my troubles. But let us not think of our needs, but of the needs of the world. Let us pray for a revival of the spirit of Christ. That will mean a new unity among the Churches. That will bring peace—that alone. God bless you all!"

#### MRS. NIEMOELLER MEETS WOMEN OF THE CHURCHES

On January 20th Mrs. Niemoeller spoke at a meeting of women only, in St. Bartholomew's Church, that great church being filled to the doors. Mrs. George M. Billings, president of the Brooklyn Council of Church Women; and Mrs. Alvin R. Harnes, president of the New York Council of Church Women, presided. Mrs. James S. McCulloch, president of the diocesan Woman's Auxiliary of New York, said the opening prayer.

Mrs. Niemoeller related, month by month, year by year, the story of the eight years during which Pastor Niemoeller was first in Sachsenhausen concentration camp and then in the Dachau camp. In one of those years, the youngest daughter of the Niemoellers died of diphtheria. In another year, the eldest son was killed at the front. Another son was imprisoned in Russia, and is still

not free. Still another was wounded. The account was so quietly given and the very incidents were so poignant that many of the hundreds of women present were moved to tears. Having told her tragic story, Mrs. Niemoeller said:

"Dear sisters in the Lord Jesus Christ, I am glad that I have got the opportunity to come to your country. I want to bring a message to you as a gift, because you prayed for my husband and me during these years. I should like you to think of what comforted me in my troubles. That was the promises of God in Christ. Especially the promise to peace-makers comforted me. Why? Because our task is to be peace-makers, to carry the banner of peace. There is only one peace—the peace Jesus Christ brought to earth."

Pastor Niemoeller was present and spoke briefly before going to the Fifth Avenue Presbyterian Church, where he was holding a meeting for ministers only. He said:

"I feel deeply honored to address this assembly of Christian women. Twenty years ago, people said, 'The Church is a matter of women.' It was said as a reproach. But it is no longer a reproach. In Hitler's time, laymen filled the pulpits, because the ministers were interned. The laymen were called to the front, and women went into the pulpits. More, they built up the Church. In one congregation, there was an old woman at whom the young men and boys had laughed because of her firm stand. But when, at the risk of her freedom, if not of her life, she kept that firm stand, then they looked up to her with respect.

"Since coming here, women have pressed my hand and said that they prayed for me in all the eight years of my imprisonment. They served our Lord, as our Church women did, in prayer. Our women had to do this service in great danger. They stood firm in the faith, and they stand. Dear friends, that is the special work of women: praying, proving the faith, the faith given to them by our Lord Jesus Christ."

#### PRESS CONFERENCE

Dr. Cavert arranged a press conference, at the Federal Council headquarters, limited to representatives of religious publications and religious departments of the secular press: Questions were asked, and Pastor Niemoeller answered all of them except one, which Dr. Cavert answered. The first question was about the reception he had received in America. Pastor Niemoeller replied:

"We have visited 28 cities so far. Everywhere people responded. They felt that they and we were engaged upon a common task. The way that I, a German pastor, have been received is evidence to me of world Christianity, a common Christian spirit. I knew that the leaders of the Churches felt that. But now it has come to all the congregations. The feel-



ing for a universal Church is really more impressive in the congregations than in the ecclesiastical leaders. It shows that there are lay leaders as well as ministerial leaders."

#### POSITION CLARIFIED

The next question was in regard to the criticism expressed in some quarters of the visit taking place at all. Dr. Cavert said that he wished to answer that question, since the Niemoellers' visit was made at the invitation of American Church organizations. He said:

"The criticisms are made on misinformation of facts. The first criticism, that Pastor Niemoeller was once a member of the Nazi party, is untrue. The second criticism, that he was interested only in defending the Church as an institution and that he did not oppose the political objectives of Hitler, also is untrue. The third criticism, that the Federal Council of Churches ought not to invite any German to America at this time, because Germans are entirely responsible for the present world disaster, is what Pastor Niemoeller has been saying in Germany, to Germans: that Germany is guilty."

Pastor Niemoeller then spoke further on the position of the Church in Germany, saying:

"There was a conception of the Church which since 1933 is not valid. We have come to see that the Church is not private. We preach now the Kingdom of God, for which the Church must fight political power. There is no other power to fight. The Church must fight for the validity of the commandments of God, according to Christ. The commandments were given to the world, not to the Church alone. But the Church must fight for them; and fight against the violation of them. The Nazi philosophy justified murder, adultery, theft, and violations of the other commandments."

In answer to a question about the problem of educating the young people who were children in 1933, Pastor Niemoeller said:

"Those young people brought up as Nazis lost much of their school training. The schools lost their teachers when the war broke out. Hitler needed them to fight. From 1940, when he called them out, the schools lost their importance to the children. Nazism got pushed into the background. I have heard and seen that in my youngest son. My wife told me that in 1944, when shown a picture of Hitler and told what Hitler stood for, the boy said: 'What nonsense!'"

"The real problem is that of the decade between 20 and 30 years old. Those boys are a problem. If you ask them what philosophy they hold, they say: 'National Socialism.' But they have seen nothing of it. They are like a drowning man who holds to a bit of drift-wood. It is all he has. Give him a plank, or, better still, a boat, and he will let the driftwood go.

Nazism doesn't go deep in human souls. I have seen this in my own three boys who are in the 20 to 30 decade. Youthful criticism has come in. The main problem has been, and is, to give them a substitute. This must be handled cautiously. Something sound and lasting must be put in this empty place. No time may be lost."

A question was asked here about the so-called "American democratization" in Germany, and as to whether that would fill the empty place. Pastor Niemoeller replied:

"A big question is at stake. Germany is the link between the Eastern and the Western worlds. Will those two worlds find a way to live at peace? This is not



RNS.  
PASTOR AND MRS. NIEMOELLER:  
*Large crowds heard their stories.*

a problem for Germany alone to solve. The Central European nations are between the East and the West. If Germany moves to the East, that means the West has a few more kilometers. If she moves to the West, then the East has a few more. Statecraft must change barrier-building into link-building. Much depends upon whether the spiritual ideal can be held by both East and West."

The next question was: "Is anti-semitism dying down?" Pastor Niemoeller answered:

"It is coming to an end, mostly by reason of Hitler's persecution of the Jews. Compassion for the Jews has taken the place of anti-semitism. Also, what has happened to Germany is seen as a punishment for the persecution of the Jews. 'God has found us out': that is the belief of the German people."

A question about the value of the World Council of Churches in solving the problems of the Churches of Europe brought an enthusiastic answer. Pastor Niemoeller said:

"The suffering peoples of Europe are looking to the World Council of Churches. No man is more looked up to in Central Europe than the Lord Bishop of Chichester. He has been twice to Berlin. He did nothing but go into the pulpit and preach

an evangelistic sermon. This so impressed the people that they said: 'Here is a man from England, and he preaches to us the same sermon he preaches to his own people at home. He did not mention our war guilt, but spoke to us as to brothers.' Any Christian minister could do this. He need not be a great man, like the Lord Bishop of Chichester, but a simple man, preaching as he did the simple Gospel proclaimed in Christ."

The final question was: "Did you offer to serve again in the German Navy?" Pastor Niemoeller replied that he had, in the hope that he might act to overthrow Hitler. This was in 1939. In prison, he could do nothing. Outside in the Navy, he might have helped the underground forces. His offer was refused by Keitel. [See L.C., December 22, 1946, p. 13].

At the meeting for ministers, Bishop G. Bromley Oxnam of the Methodist Church, the Rev. Dr. Samuel Trexler of the Lutheran Church, and Dr. John Sutherland S. Bonnell, pastor of the Fifth Avenue Presbyterian Church where the meeting was held, were on the platform. The church, which holds 2,000, was crowded to the full extent allowed by the fire regulations.

#### Dr. McLeod Speaks On Iona Project

The Rev. Sir George Fielden McLeod aroused keen interest during his recent visit to New York City. He has come to America to raise \$40,000 for the rebuilding of the cloisters of the late 12th century abbey church erected on the Island of Iona by the Benedictines. The cathedral is being gradually restored, the work having begun in 1891. Dr. McLeod spoke four times in New York City. Describing the community at Iona he said:

"The community is made up of ministers and laymen of the Church of Scotland [Presbyterian], who, in 1938, believed that the depression had proved the failure of the Church to meet the spiritual need of a society based on mass production. We set up this community as a kind of 'laboratory,' to find out what could be done. For three months every summer we live on the island, working on the rebuilding of the abbey. Members of the community receive a bare living allowance for their manual labor. I supervise the work, my active work being that of a brick-layer. For the other nine months of the year, we all return to our regular jobs. I am minister of a church in the shipbuilders' area of Glasgow."

"The manual labor is only a part of the summer life. We discuss, in Christian terms, the problems of wages, labor relations, and community life. The primary problem before mankind in the coming years is to plan society and at the same time to preserve the rights of the individ-





**IONA ABBEY:** *Partial restoration of the 12th century Benedictine abbey on the Island of Iona. Forty-seven ministers and laymen of the Church of Scotland work on the project for three months every summer.*

al. Our rebuilding work is only a symbol of what we hope can be done in building Christian enterprise back into the whole structure of Scottish life."

The community numbers only 47, 38 of whom are ministers. Each member pledges himself to work on Iona for not less than two years. The members take back into their home communities what Iona has given them. The revival of religion in many Scottish towns and cities is clearly seen, as a result.

## ORGANIZATIONS

### Anglican Society Meets

The Anglican Society (American Branch) held its annual meeting at St. Stephen's Church, New York City, on Thursday, January 16th, with a larger attendance than ever, evidencing the increased interest in the Prayer Book and its contribution to the unity and strength of the Church.

The membership of the society is growing, and the goal of 1000 members by General Convention, 1949, has been set. The executive committee proposes to issue a statement about the Prayer Book and has asked the clergy to preach on the third Sunday after Easter, April 27th, on the Book of Common Prayer.

Officers elected were: Bishop Oldham of Albany, honorary president; the Very Rev. Edward R. Welles, president; the Rev. J. W. Sutton, vice-president; the Rev. Canon Charles Edwin Hill, secretary; Mr. W. D. H. Lackmann, treasurer. The Rev. Rodney F. Cobb was appointed chairman of the extension com-

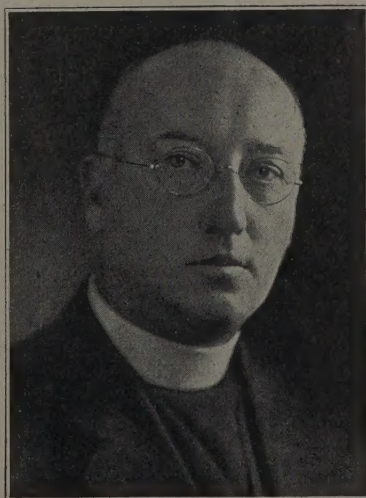
mittee and the Rev. Allen Brown continues as editor of the quarterly publication of the society.

## NOVA SCOTIA

### Dr. Fleming to Preach

History will be repeating itself in a sense at old St. Paul's Church, Halifax, Nova Scotia, on the evening of April 29th, when the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, preaches at the opening service of the Synod of Nova Scotia.

In disclosing that Dr. Fleming had



**DR. FLEMING:** *To preach at Nova Scotia Synod.*

accepted an invitation to be the synod preacher, Bishop Kingston of Nova Scotia recalled the historic link which exists between the dioceses of Nova Scotia and New York. It was from the rectorship of Trinity Church, now 250 years old, that Nova Scotia's first bishop, the Rt. Rev. Charles Inglis, came to Halifax in 1787. Born in Ireland, Dr. Inglis was rector of Trinity from 1777 to 1783.

Dr. Inglis was the doughty Loyalist Churchman who, in the face of an armed troop of Revolutionary soldiers, calmly offered prayers at Trinity for the king's majesty and other members of the royal family. Afterward his position in New York as a Loyalist became untenable and he came to Halifax, later to be consecrated bishop and making old St. Paul's his cathedral church.

Dr. Fleming is known as a preacher of power and his visit will be anticipated with interest by Nova Scotia Anglicans. The occasion will set a new milestone in diocesan history when he follows in the footsteps of Bishop Inglis to the pulpit of St. Paul's.

## ORTHODOX

### Sobor Meeting Postponed

The *Sobor* of the Patriarchal Russian Orthodox Church in America, scheduled to open in New York City February 12th, has been postponed, it was announced by Archbishop Adam Phillipovsky, head of the Philadelphia diocese.

Postponement is due to the delay in obtaining a visa for Metropolitan Gregory of Leningrad, who will attend as the representative of Patriarch Alexei of Moscow, Archbishop Adam said. A major purpose of the *Sobor* is to discuss reconciliation of the Russian Orthodox Church in America headed by Metropolitan Theophilus of San Francisco.

[RNS]

## INTERCHURCH

### Presiding Bishop Endorses Plans for Brotherhood Week

The Presiding Bishop has written the following letter to the National Conference of Christians and Jews to express his approval of the observance of Brotherhood Week, February 16th to 23d:

"The chasm of human misunderstanding, suspicion, and hatred must be bridged by faith, cooperation, and the spirit of brotherhood. Only so can we have a world at peace.

"Here is an opportunity to practice true religion as well as the dictates of common sense and wise statesmanship. I trust that Brotherhood Week will evoke a wide response in human minds and hearts."



## JAPAN

### Bishop Makita Elected Diocesan of Tokyo

The Rt. Rev. Timothy Makoto Makita, Bishop of North Kwanto, was elected fourth Bishop of Tokyo on January 25th at the Tokyo diocesan convention, held at the Mejiro Church, Tokyo. Bishop Makita succeeds the late Most Rev. Paul Shinji Sasaki.

Bishop Makita was born November 1, 1890, and is a graduate of St. Paul's University. He was a member of the first graduating class (1913) of the Central Theological College, Ikebukuro, Tokyo. He was ordained to the diaconate in 1922 by the Rt. Rev. Samuel Heaslett, formerly Bishop of South Tokyo, and to the priesthood in 1925 by the late Bishop Motoda. In 1941, he was consecrated as Bishop of North Kwanto, succeeding Bishop Reifsnider.

The diocesan synod began with a celebration of the Holy Communion in the Mejiro Church, with the Presiding Bishop of the Nippon Seikokwai, Dr. Sugai, as celebrant. The Rev. Keitaro Nishimura, chaplain of St. Paul's University, was the preacher. Balloting for the election of the bishop began immediately, and Bishop Makita was elected on the 11th ballot. Of 21 clerical and 20 lay votes, Bishop Makita received 15 clerical and 14 lay.

### Problems of Church Told

In a recent letter to THE LIVING CHURCH, Lt. Col. Paul Rusch, of Allied headquarters, tells of the problems which face the Nippon Seikokwai [the Holy Catholic Church in Japan] and the new Presiding Bishop, the Most Rev. Todomu Sugai:

"Probably few leaders of the Church are faced with more colossal problems than Bishop Sugai. The entire Church [in Japan], because of his location in the metropolitan areas of Tokyo and Yokohama, must look to him for leadership in the task of rehabilitating the Church. Bishop Sugai has full hopes of carrying out his tremendous load, but care must be taken of his health.

"The bishops have sent a cablegram to Presiding Bishop Sherrill to request that the American, English, and Canadian Churches expedite the arrival in Tokyo of one liaison representative each, to advise the Japanese bishops in their rehabilitation program, and that each liaison representative of the three Churches come prepared to give actual theological teaching aid.

"The Rt. Rev. Michael Hinsuke Yashiro, Bishop of Kobe and Bishop in charge of the dioceses of Osaka and Kyushu, was elected chairman of the first regular General Synod of the Japanese Church, which

will meet April 22d to 25th in Nara. A tremendous program which will affect the policy and life of the Japanese Church for years ahead will be set forth at the Synod. Bishop Yashiro, as secretary of the House of Bishops, will be able greatly to assist Bishop Sugai."

Colonel Rusch says that the diocese of Osaka, on January 11th, failed for the second time to elect a diocesan. Under the canons of the Church in Japan, the forthcoming General Synod will name the new diocesan.

## SCOTLAND

### Bishop of Edinburgh Consecrated

The Rt. Rev. Kenneth C. H. Warner was consecrated as Bishop of Edinburgh at St. Mary's Cathedral, Edinburgh, Scotland, on January 22d. The Bishop of Haarlem, the Rt. Rev. Jacob van der Oord, the special representative of the Archbishop of Utrecht; the Orthodox Bishop of Vilma, Poland; and the Bishop Suffragan of Grimsby, England, the Rt. Rev. Arthur Ivan Greaves, joined the Scottish bishops in the laying on of hands, thus fusing four distinct lines of Apostolic succession. The Most Rev. John C. H. How, Primus of the Episcopal Church in Scotland and Bishop of Glasgow and Galloway, was the consecrator. The preacher at the service was the Rev. Eric S. Abbott, dean of King's College, London.

As tangible evidence of friendship, representatives of all the major Churches in Edinburgh (except the Roman Catholic) were present, including many ministers of the Established Church of Scotland. Sitting with the clergy of the diocese of Edinburgh were two priests of the Episcopal Church in the United States: the Rev. Frs. Oscar F. Green and Robert H. Whitaker.

After the blessing by the Primus, the new Bishop was invested with his miter, episcopal ring, and pastoral staff. Bishop Warner, accompanied by his chaplains, then proceeded to the entrance of the choir, and blessed the members of the congregation as they came forward and knelt.

Bishop Warner's enthronement took place the same day at an evening service at the cathedral. Before his election, the Bishop was archdeacon of Lincoln, England, and was at one time provost of the cathedral in Edinburgh.

## EGYPT

### Bishop Allen Consecrated

The Rt. Rev. Geoffrey Allen was consecrated as Bishop of Egypt on January 25th in Southwark Cathedral, London.

The Archbishop of Canterbury, Dr. Fisher, was the consecrator, assisted by the Bishop of London, the Rt. Rev. John W. C. Wand, and the Bishop of Birmingham, the Rt. Rev. Ernest W. Barne. Among other bishops present was the Rt. Rev. Jacob van der Oord, Orthodox Catholic Bishop of Haarlem, who had participated in the consecration of the Bishop of Edinburgh three days before.

The preacher at the service was the Rev. H. Baines, who compared the "Christian audacity" of the consecration with St. Paul's mission. Fr. Baines also spoke of Egypt as the symbol of the scene of redemption, and told of the new Bishop's three-fold mission to the people of the land, the ancient Christian Churches, and the British and other foreign residents.

A sandwich luncheon was given after the service, at which, in addition to the participants in the congregation, were Metropolitan Germanos of Thyateira, the Egyptian consul-general, and the Ethiopian minister.

## ORTHODOX

### Gives Latest Figures On Church in Russia

Twenty-two thousand Russian Orthodox churches and 90 monasteries were open throughout the Soviet Union at the end of 1946, according to a report made public in Moscow by Metropolitan Nikolai of Kiev, on behalf of the Moscow Patriarchate.

The Russian hierarchy includes 6 bishops at present, Metropolitan Nikola stated. New theological academies have been established at Leningrad, Minsk and Saratov, and 12 seminaries have been opened to date for the training of priests. [RNS]

## CHINA

### Allied War Memorial Consecrated

St. John's Church, Kunming, China, also known as the Allied War Memorial, has recently been consecrated. The Rt. Rev. Andrew Y. Tsu, Assistant Bishop of Victoria-Hong Kong, officiated in the absence of the Rt. Rev. Quentin Huang, Bishop of Yun Kwei, who is still in the United States. Six priests of the district participated in the service, which was attended by a congregation of 450 persons.

The new building is an adaptation of Chinese palace architecture, with arched doorways and windows, sweeping roofs with upturned corners, colored eaves and white cross. The marble altar was the gift of Mr. and Mrs. Fred Searles.



of New York City, in memory of Mr. William C. Pond. A substantial gift of money was donated by Mrs. Charles Brugler, in memory of her husband. Other gifts commemorate allied soldiers who lost their lives during the war in China. At the front of the church are two marble tablets, with the inscription, in Chinese and English: For the worship of God. In memory of allied soldiers who died in China. 1937-1945.

## ENGLAND

### Dr. Fisher Asks New Incentive of Service

Plans to nationalize Britain's industries "will never work unless everyone, from top to bottom, gets a new incentive of service to the community," Dr. Fisher, Archbishop of Canterbury, told a luncheon meeting of the Holborn Chamber of Commerce.

He warned that a sense of personal responsibility must be infused in people's hearts "if democracy is to put up any kind of a show against Communism, which conflicts with every fundamental definition of personal responsibility."

[RNS]

### Elected to Architects' Group

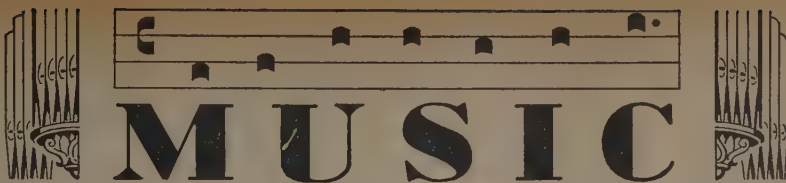
The Rev. C. B. Mortlock, who is among other offices the English correspondent of THE LIVING CHURCH, has been elected as an associate of the Royal Institute of British Architects. This honor is now held by three Anglican clergymen, the other two being the Very Rev. Dr. D. H. S. Cranage, formerly Dean of Norwich and chairman of the Central Committee for the Care of Churches, and Canon S. A. Alexander of St. Paul's Cathedral.

### Cathedral Architect Resigns

The Rt. Rev. Neville Vincent Gorton, Bishop of Coventry, and the Very Rev. R. T. Howard have announced that Sir Giles Gilbert has resigned as supervisor of the rebuilding project of the war-damaged Coventry Cathedral. The announcement said that "the Royal Arts Commission is dissatisfied with the present plans." The new plans will provide for a united Christian Service Center and a Chapel of Unity, which were stipulated in the original design.

In his letter of resignation, Sir Giles said that the differences over his designs "are not surprising, because conflicting ideas exist between modernist and traditional schools [of Church architecture]. The original design was traditional in character, but the Bishop made it clear that he wanted a more modernistic treatment."

[RNS]



THE REV. JOHN W. NORRIS, EDITOR

### Hymn Sings

MANY parishes are just receiving their copies of the Hymnal 1940 although some three years have now elapsed since the book was published. The result is that many requests are being received for aid in introducing the book to the congregations.

There are two ways in which this can be done effectively, although in the final analysis they are really one. The first is to have the Hymnal presented by some one who has made a thorough study of it both from the textual and musical sides; and the second is by means of a congregational "hymn sing." The ideal of course would be to have the two combined, with a capable leader introducing the hymns as they are presented to the congregation. This has been most effectively done in numerous places by members of the Joint Commission on the Revision of the Hymnal.

Such a program may not always be possible, although it is my belief that in every diocese there are men who have studied the new book and could present such a program. This is evidenced both by personal letters and by articles which have been written by men and women throughout the country. Where such a plan cannot be carried through, however, the congregational hymn sing can be effective. Recently a letter addressed to the National Council asked for "any material that would help in planning and carrying out a 'hymn sing' for a small congregation with an amateur choir." This program would have to be developed by the vicar and parish organist.

When people come to church for a "hymn sing" it is with the hope that they will be given an opportunity to sing. This perhaps should be obvious but it is one to be borne in mind when preparing an introduction to the new book. If all the hymns are new and there is not a capable leader many will not sing and the desired results will not be achieved. Where there is a fine choir to lead and a capable organist who can lead from that instrument it is possible to spend the period on all new hymns but it would not seem an advisable procedure in the average parish.

### DIFFERENT PROGRAMS

Two types of program suggest themselves for such a "sing" as that being planned for a small parish. The first would be to adopt the style of the Festival of Nine Lessons. Usually in such

a festival the Lessons are interspersed with anthems. A series of nine lessons, however, could be chosen which would illustrate the points which the hymn writers have put into verse. An example of such a method would be to select a short lesson concerning the trial of Christ before Pilate and his subsequent crucifixion and follow that with Hymn 522, "Lord Christ when first Thou cam'st to men." The use of such a method with the alternating of new and old hymns between the lessons would give opportunity for the people to sing the familiar hymns and also to learn new ones.

Another type of program could well be developed around the Christian year, starting with Advent and carrying it up through Trinity Sunday. Here again the new and the old should be alternated, but in this program one could well take the opportunity to introduce new tunes to familiar hymns. For example the Lenten season would provide an occasion to introduce the tune "Sohren" for the hymn "Christian Dost Thou See Them." In introducing new tunes it might be well to point out some of the reasons for such changes. Any member of the Hymnal Commission would be glad to give information about these changes. In the tune in question the change was made because the old familiar "St. Andrew of Crete" tune has a monotonous opening phrase and the tune is entirely dependent upon harmony for its interest. The new tune has a strong melody line which would be effective in unison singing.

### UNISON SINGING

It is important to keep the matter of tunes in mind in connection with a hymn sing for in many places new—and, the Commission believes, better—tunes have been provided. These should be introduced as well as the new hymns.

One further suggestion would be to encourage unison singing on the part of the congregation. The melody editions of the Hymnal were designed to obtain such singing, for it is felt that this is the desirable end to be sought. It was to encourage this kind of singing also that many of the hymns were lowered in pitch.

One final point should be kept in mind, namely that the objective should be thoughtful singing and not just noisy singing. This can be obtained by a careful reading of the hymn before it is introduced.



# This Is the Work of God

By the Rev. William G. Peck, S.T.D.

**P**ROBABLY never before has there been a moment when human consciousness has been so widely and deeply concerned, as at present, with the immediate future of mankind. Everywhere men feel in their bones that an era has ended. They discern, though dimly and painfully, that we must now build upon some other foundation than that upon which recent generations have relied. The warning has for years been knocking at our doors, and it has found us uncertain, bewildered. We were befogged in the dust of the collapsing modern edifice and we waited for light. But no light came from the world of our time. The gloom deepened into the black-out; and upon the work of our hands fell the fiery rain of the bombs.

The urgency of the task of building anew is now more disturbing than ever. But shall we be any better equipped for performing it, merely because we have crushed Hitler and his entourage? Is the post-bellum world really more certain of itself, possessed of steadier, clearer vision, than was the world after the first World War?

That world was described by José Ortega, in *The Revolt of the Masses*, in words of mordant truth. "We live at a time when man believes himself fabulously capable of creation, but he does not know what to create. Lord of all things, he is not lord of himself. With more means at his disposal, more knowledge, more techniques than ever, it turns out that the world today goes the same way as the worst worlds that have been: it simply drifts." Have we now a more positive dogma than we had then? Have we now found the emphatic answers to the questions which then searched and confounded us?

There trembles upon the lips of our secular world today the question once asked by a few men in a corner of the ancient world.

*They said therefore unto him, what must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

"This is the work of God, that ye believe. . . ." Action which will permanently bless mankind, action which will enable man to be himself in his world, depends upon right belief about man and his world. But right belief about man and his world depends upon right belief about what lies beyond man in his world. People of my age have lived through what was called "the flight from dogma"; but we see mankind rubbing its eyes in surprise to find that there can be

no flight from dogma. Even the crude, apparently entirely negative, assertion that "it doesn't matter what a man believes," is itself a dogma. It is the dogma that the structure of reality has no significance for human purpose. It is, of course, stark idiocy, but its widespread acceptance merely shows that if you reject a true dogma, you will, even unconsciously, receive a false one in its place.

It is upon such ground as this that the claim for the validity of a Christian sociology is based. If sociology declares itself to be a descriptive science, it is nevertheless compelled to select the social phenomena which it regards as typically human or socially significant. But by what criterion does it make this selection? How is that criterion derived? Christian theology is bound to speak here, because it has a dogma of man. But if sociology claims to be a directive science, capable of enunciating the laws of social health, again it must have a conception of what constitutes social health. How does it reach this? Upon what foundation does it build? Here, again, Christian theology is bound to speak, because it has a dogma of man.

## THE END OF MAN

Now, this Christian dogma is concerned, not with the method of the biological emergence of man within a natural process, but with the ends which are natural to man. He is, by his own God-created nature, addressed to the vision of God. He has, indeed, fallen from his own nature; but it is restored for him in Jesus Christ. There is no other foundation of a valid humanism but Christ. He is the interpreter of our manhood, and it is only as participants of His Throne that we can reach the end which God ordained for us in creation.

This, therefore is the work of God: *That ye believe on him whom he hath sent.*

But Christianity is the religion of redemption, only because it is the religion of creation. The Redeemer is the creative Logos made flesh; and redemption therefore includes in its scope the restoration of the natural order to its function as the minister and ante-chamber of the supernatural. Immediately before His disciples had questioned Him as to how they were to work the works of God, our Lord had been saying something about man's relation to the natural order.

We certainly must labor for the meat that perisheth. But if that is the ultimate purpose of our labor, it will turn out that not only will our spiritual life

fade and die; our economic life will fall into chaos, and our social structure will decay. The purpose of human action is the natural order is man's integration with the supernatural, the eternal, transcendent, holy. This doctrine that the supernatural end alone sustains our natural ends and keeps our natural life fresh and fair was the basis of the Church's historic sociology. When the world forgot it, it prepared that gigantic misuse of the Renaissance technique which has darkened and shamed our days.

A hundred years ago, the minds of Englishmen were obsessed by a paralyzing fear of scarcity; a scarcity supposed to be implicit in the nature of the world and the necessary structure of society: scarcity irremediable and permanent. Malthus and Ricardo had had their say. The lot of the industrial poor could never be lightened, and the attempt to improve their economic standard would shatter the whole system upon which everything depended. And this, in the great age of the new machines, when greater production than the world has ever known was now within human reach! But the age had fallen beneath the spell of an economic idea which regarded men as the instruments of a economic end expressed as money. More money, for further industrial expansion for more money, for further expansion. . . . The age of Economic Man. Karl Marx did not invent economic man: he found him there, and accepted him. Peter Drucker has announced his end.

## "MASS MAN" OR CHRIST

It is this concept, which we have never dogmatically renounced, but only emotionally resented, that has now become intolerable. It has threatened the suffocation of our manhood in unemployment, war, the exhaustion of nature in social erosion, the collapse of the family, the break-down of community, the destruction of human status, the massification of society, and, with the increasing threat of insecurity, the increasing denial of responsibility to persons as the only means of preventing social disruption.

Where is the truth of our humanity? In the "Mass Man," whom a false dogma has called into being? Or in Christ? The answer to this question is the precondition of any attempt to secure a more human world order. Our most significant task is to give the right answer, for its consequences must be tremendous. *"This is the work of God, that ye believe on him whom he hath sent."*



# The Study of Mystical Writers

By E. Allison Peers

Professor of Spanish, University of Liverpool, England

MYSTIC, it may be thought, is too remote from the ordinary Christian living an active life in the world to be of much practical concern to the latter. But in fact there are several reasons why this is not so, and why the study of mystical writers, especially of those of recognized preëminence, can be of the greatest value.

"A mystic is one who has fallen in love with God." He is not someone who cultivates the mysterious and occult, not someone who is vague and misty. He is someone to whom God is so completely real and so overwhelmingly to be desired, that he stretches out to the utmost of his capacity, in order to achieve such union with Him as may be possible in this life.

The mystics, therefore, can speak to us, as no other class of person can, of the Divine Reality. They are not theorists or philosophers; but practical men: scientists, experimenters in the science of love. In pursuit of their aim, which is as definite as that of any physical scientists, they have made long, intimate, and perilous journeys; they have entered interior mansions which few of us have learned to penetrate and they have returned to tell us of their experiences. To know that there exists a knowledge which only love can attain is itself a great value; to know that human beings have attained it, and are still attaining it, is a great deal more.

As a second value of their study, the mystics can give much practical help to those compelled, by circumstances or by temperament, to lead an active life. And they not only can but do. Five of the seven steps of Ruysbroeck's *Love's Gradatory* and three of the seven mansions of St. Teresa's *Interior Castle* are trodden by those for whom contemplation has not even begun. Many chapters of St. John of the Cross' *Ascent of Mount Carmel*, and almost the entire first book of the *Dark Night of the Soul*, are devoted to discussing problems which affect the "ordinary Christian": fasting, almsgiving, penance, habits of devotion, aids to devotion, and so on. And the treatment of these themes is inspired by a penetrating spirituality seldom found in the ordinary manual of devotion.

Then the mystics can instill into our spiritual life something of their rare and peculiar spirit of adventure. They are intensely alive and active. Never once do they think of "safety first," that tendency so mischievous and abortive in many a spiritual life today. Reflection

## Suggested Reading

CONFESSIONS. By St. Augustine.  
Many editions.

THE BOOK OF THE LOVE OF GOD.  
By St. Bernard. London: Dent.

THE BOOK OF THE LOVER AND  
THE BELOVED. By Ramon Lull.  
London: "SPCK"; New York:  
Macmillan.

THE IMITATION OF CHRIST.  
Many editions.

THE SEVEN STEPS OF THE LAD-  
DER OF SPIRITUAL LOVE. By  
Jan van Ruysbroeck. London:  
Dacre Press.

THE CLOUD OF UNKNOWING.  
Imported by Morehouse-Gor-  
ham, New York.

THE GOLDEN TREATISE OF  
PRAYER AND MEDITATION. By  
St. Peter of Alcántara. London:  
Burns Oates.

COMPLETE WORKS OF ST. TERE-  
SA OF JESUS. New York: Sheed  
and Ward.

COMPLETE WORKS OF ST. JOHN  
OF THE CROSS. London: Burns  
Oates.

POEMS OF HENRY VAUGHAN.  
New York: Oxford University  
Press.

POETICAL WORKS OF THOMAS  
TRAHERNE. New York: Co-  
lumbia University Press.

THE OXFORD BOOK OF ENGLISH  
MYSTICAL VERSE. New York:  
Oxford University Press.

upon them is healthy and energizing. To Osuna, one of the noblest of Spanish Franciscans, for example, the body is "born to labor and run after Christ," while the "soul and superior part, a very swift bird, is born that it may fly" on the wings of understanding and love, till it reaches God. The counsel given to the contemplative soul is that it should "withdraw from every other love, good or bad, and, like a swimmer cleaving the water, go straight to God."

## SPIRITUAL EXPLORERS

Under these three heads, the study of the great mystics may be compared with the study of the great discoverers, explorers, and colonizers of present and

past ages. Of the one group, in the material sphere, as of the other group, in the spiritual, we may say that their ideals and achievements far surpass anything that we can hope to attain; often they seem to us like beings of a different temper. But for many reasons we read with interest, even with eager interest, the autobiographies of those who discover regions previously unknown, make lone flights over vast oceans, attempt to scale great heights. First, we are anxious to know what they have found, or to share in imagination the experiences which they encountered in their attempts to find. Secondly, we read them from an innate sympathy with the heroic, adventurous quality in their temperaments or the heroic character of their achievements. Thirdly, their courage, patience, and perseverance inspire and strengthen us in our petty difficulties of every day.

## CHRISTIAN UNITY

One further reason for a study of the mystics is connected with the subject of reunion. Everyone, presumably, will concede the intense importance of two processes as means towards this end, although they are not even yet as common among us as they might be. The first is the careful study of the distinctive principles of other Christian bodies than one's own, which generally leads to a new appreciation of them. The second is the collaboration of Christians of different communions and denominations upon the common ground, both broad and ample, which they have.

The study of the mystics comes within the second category. While the pursuit of any single line of study may seem so insignificant a step in the direction of reunion as to be almost negligible, there is no doubt that it promotes mutual understanding, which is a prerequisite of any movement toward unity. The mystics stand at exactly the place from which we must view our unhappy divisions. They have "fallen in love with God"; their one thought is to attain to union with God; to this aim they subordinate everything else. "The great mystical writers," says Dr. Inge in his *Platonic Tradition in English Religious Thought*, "are at home everywhere and in all times. They and those who love them are members of an undivided Church; for Christendom has never been divided in the chambers where good men pray and meditate." Who better than the mystics can guide us toward the road where all of us may meet?



## A Lenten Rule

**I**T IS the fashion, these days, for Churchpeople to talk about a "positive" Lenten rule — one devoted to taking on additional religious observances rather than to giving up bodily indulgences and social activities.

If the emphasis on the positive rather than the negative aspect of the Lenten rule is only an emphasis, if the elements of taking on and giving up are kept in balance, the fashion may be a harmless one. However, too often it appears that people really believe that they can add Lenten activities to the fuss and clutter of their daily lives without sacrificing any of the mundane irrelevancies which, like the thorns of the parable, have sprung up to choke the seeds of spiritual growth.

In the wise economy of the Church, Lent is not primarily a time of taking on but of giving up. It is a time to weed our spiritual gardens, making a frontal attack on habits such as smoking, drinking, movie-going, luxuriousness in eating, escapist reading, social entertaining, etc. All such activities are harmless enough in moderation, but they are capable of grow-

ing into major preoccupations, crowding out the things of the spirit, unless their power and influence is from time to time deliberately challenged and uprooted. The aristocracy of hell may be the spectacular sinners who blasphemed and betrayed and murdered, but the great mass of the damned will be those dim and faded souls who never could find the time to love God.

Accordingly, the Prayer Book enjoins us to observe the forty days of Lent as "days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Each individual's Lenten rule must fit his own needs and conditions, but it may be reasonably expected to include moderation and austerity of diet, abstinence from merely entertaining reading and movie-going, a decrease in social activities, and the giving up of some personal luxury. But these spiritual "weeding" activities should also be accompanied by those "positive" elements for which they are designed to make room. Attending at least one weekday service as well as the regular Sunday service; more frequent and better prepared Communions; sacramental Confession; devotional reading; more and better personal prayer (how many of us have failed to progress in prayer, even verbally, since childhood!); the undertaking of a definite work of mercy — these are some of the ways in which the life of the spirit can spring up when the weeds are removed.

This Lent, *THE LIVING CHURCH* is privileged to present its readers with a Lenten Everyday Religion feature of unusual interest. Entitled, "Homeward," it is a study of the process by which the ordinary Christian man or woman moves homeward toward union with God. The author, the Rev. Joseph Wittkofski of the diocese of Pittsburgh, is a recent convert from the Roman Catholic Church, and is skilled in the study of mystical theology and the conduct of retreats.

Achieving sainthood is not the concern of a small group of masters in the spiritual life: it is the day-to-day business of the ordinary Christian. Fr. Wittkofski's series, accordingly, is addressed to the ordinary thinking layman in his own language, although we venture to predict that it will also be of considerable interest and value to the clergy. It is all too easy for the Christian to start marking time on the spiritual road, mistaking the up-and-down movement of his legs for progress; and sometimes the contrary is true—an apparent drying up and staleness actually marks a step forward on the road.

"Homeward," by tracing the main landmarks of that road, will help the reader to achieve a sense

### Everyone Needs Lent

By the Rt. Rev. HAROLD E. SAWYER  
Bishop of Erie

**W**HEN our forefathers really lived their Christian religion, two days in the year were very important: the day before Lent began, Shrove Tuesday, and the first day of Lent, Ash Wednesday. On Shrove Tuesday they went to their church and confessed their sins; on Ash Wednesday they knelt at the altar to receive the cross of ashes on their brow in token of their penitence, humility, and dependence upon their God. Some of our Christian brethren still follow their example. More power to those who do.

Confession of sin, penitence, and humility, as well as acknowledgment of our dependence upon our Heavenly Father, are rather foreign to our age. Materialism, a false idea of modern science, and a pride in our own powers of accomplishment have carried us too far from the spiritual things of life and away from God. Our confused topsy-turvy world is the inevitable result. God has given man free-will, and He does not interfere except in extreme circumstances, unless man turns to Him.

Now when we have tried our own way and found it wanting, it seems only reasonable that we should try God's way. Lent is the time for getting down on our knees and asking God to show us a better way. Only by confession, penitence, and humility, placing ourselves entirely in God's hands, can we make this world a better world.



of direction and purpose, on the basis of which he can begin to make real spiritual progress. With other Lenten reading and "extraordinary acts and exercises of devotion," it can help to make this Lent a time of positive spiritual achievement.

But everything in this world has its price. And the price of spiritual growth is that mortification of body and mind which the Church enjoins upon her people during Lent. "Giving something up" for Lent is an important and essential part of Church life. If cigarettes and candy are too easy to forego, the obvious thing to do is to give up cigarettes, candy, and some third thing which it is not easy to forego. Only the life which is quite devoid of irrelevancies and bad habits can assert that it has no need for Lenten abstinence; and we have not yet found anyone who has arrived at that state of sanctity!

In these times, especially, when the affairs of the world press in from every side and the problems and activities of each day leave the average man exhausted at nightfall, Lenten abstinence has a positive value of its own. Echoing our Lord's invitation to His disciples, "Come ye yourselves apart into a desert place and rest a while," Lent invites us to set aside the cares of the world and be at peace in quiet communion with God. Those who carry out the invitation to the full by making a Lenten retreat will in even more abundant measure relearn the old lesson, "In quietness and in confidence shall be your strength; in returning and rest shall ye be saved."

Lenten abstinence is not a merely negative thing; it is an escape from the bondage of the world and the flesh into the glorious brightness of Christian freedom. The greater the giving-up, the greater the freedom achieved; for all the things that are of the earth are burdens as well as blessings. Only the

## VESPERS

THE vespers bell peals through the convent walls  
And sisters drop their work in answer to its call.  
In chapel one and all kneel down to pray  
As 'altar candles flick goodbye to day.

The organ sounds the note for psalms to start;  
They chant each verse as though from but one heart.  
Then thank they all their God who's given  
A day so richly blessed with gifts from heaven.

The candles snuffed, then silent prayers are said,  
And in to supper calmly all are led.  
The labors of the day are done, and peace profound  
To one and all has come.

GERTRUDE BRODA.

things of God contain the gift of lightness and freedom; they only can be enjoyed without worry or remorse or fatigue.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

## Seabury House

IT IS good news that the committee appointed to locate a residence for the Presiding Bishop has found so excellent a piece of property for the national center as Seabury House. For many years a hostel for missionaries on furlough and a conference house for the whole Church has been urgently needed. From the day when the Presiding Bishop was required by a change in the canons to resign his jurisdiction, a residence for him has been almost as greatly needed. Moreover, a house of moderate size and yet large enough for the entertainment of visitors who are guests of the American Church is a necessity. At Greenwich both parts of this need are fulfilled in the two buildings which are already erected and in perfect order. The transforming of the larger house into a conference house and hostel with a chapel will not be difficult nor very costly. The house for the Presiding Bishop is now in good shape.

We congratulate the committee on finding so suitable a property. In addition to its other features, we are pleased because it is in Connecticut, the diocese of Samuel Seabury of glorious memory. May all the plans in connection with Seabury House go forward smoothly and quickly, beginning with favorable action on the bill for incorporation and the prompt completion of the fund required for the purchase.



THE CHURCH MILITANT



# Homeward . . . I. Religion and Love

By the Rev. Joseph Wittkofski

*GOING HOME! How often does that thought fill people with emotion. The wayfarer must always remember that his everlasting habitation is in the heart of God. Over 1500 years ago the great Bishop of Hippo wrote, "Thou hast made us for Thyself and our hearts are restless till they rest in Thee." Here is the distant harbor that beckons across the darkness. Much must be accepted on faith, and much more will be revealed by the gift of knowledge. The way to life is difficult for the beginner, but progress bestows new strength. Each homeward step to God renews the spirit within man.*

RELIGION and love are so closely related that, as the human individual progresses in the development of the spiritual life, he finds that the two things are synonymous. The spiritual life is a participation in the life of God through the Holy Ghost by virtue of the merits of our Lord Jesus Christ. Ordinarily, God is said to be in His creatures in three ways. By His power, God has dominion over all things that He has made. Through His presence, God constantly sees all of His creatures. Finally by His being, God continually supports the existence of all creation. But the presence of God within the religious person is something altogether different. In the saintly person, the Father comes to dwell, and He continues to beget His Word within the individual. From the mutual love of the Father and the Son, the Holy Spirit proceeds. In the Christian, the presence of the three Divine Persons is extremely intimate, and it creates sanctifying relations between God and the soul.

The development of the soul is the first duty of the human being. The care of the body is important since it is the instrument by which the soul is cultivated. Normal people usually do not neglect the development of their bodies. The person, however, who shows a real interest in the development of his soul is considered to be strange by the great majority of people. The presence of material surroundings tends to prejudice human beings against the things of the spiritual world. People who would not miss their meals very frequently forget to say their prayers. The inverted sense of values which is prevalent today accounts for the disorder that threatens to destroy civilization.

God created the soul to have dominion over the body. That body, by usurp-

ing dominion over the soul, interferes with the plan of God. Through material things people strive to obtain domination over the material world. God's plan requires that the proper dominion over matter be achieved by spiritual means.

If it is to develop to its proper stature, the soul requires prayer-life in much the same way as a plant needs carbon dioxide. The spiritual life calls for study, but no man needs to be a theologian to walk with God. To develop the body, study is necessary. People spend one-fifth to one-third of their lives in school to develop their bodies to live a successful life. An active Church life provides the educational facilities for the development of the soul. As a man or woman approaches God, human knowledge is replaced by divine wisdom. Holy wisdom is the gift of the Holy Ghost which is given germinally through the sacraments. This gift cannot be exercised fully as God intends until the human being has made much progress along the way that leads to God.

## THE ATTAINMENT OF MAN'S DESTINY

God made man for one purpose. The intended final destiny of each person is the passive contemplation of God. With the grace of God, individual men and women are expected to make themselves capable of this contemplation. Man's activity toward this goal may be divided into three stages. A person first enters the purgative way. Unfortunately many people never progress beyond this stage. The second stage of the spiritual life is commonly called the illuminative way, while the third stage is known as the way of active contemplation.

The purgative way is the stage in which a person endeavors to purify the soul in order to attain an intimate personal union with God. During this time the individual seeks to destroy all forms of selfishness, because he fears hell or he hopes to attain a reward. Eventually the purifications know a more perfect motive. The Christian forgets about selfish interests and he seeks to purify himself from a motive of love. Prayer is a fundamental necessity during this period of the spiritual life. A sincere repentance for sin is equally important at this time. The person must realize that he is a sinner and that he has nothing to offer God but a contrite heart. Mortification also plays an important role. Discipline is required to accomplish anything worthwhile in life. To reach the goal of life, a

great amount of self-control is needed. Discipline is cultivated by constantly repeated acts of self-denial. Finally during the purgative stage, the individual must struggle against sin and temptations to sin, which after all are really forms of selfishness.

When the individual has been purified of selfishness and of the inclinations to self-indulgence, when his prayer-life has developed, and when he begins a positive practice of Christian virtues, then he is said to be in the illuminative way. During this period, the Christian endeavors to become one with Jesus Christ, who is the center of thought and action. This love leads to imitation and our Lord becomes the center of the Christian's life-actions. Throughout this stage the person should cultivate the virtues of faith, hope, charity, prudence, justice, fortitude, and temperance. Practicing these virtues, the disciple draws nearer to the Divine Model, who is Jesus Christ.

## HEAVENLY CONTEMPLATION

The way of active contemplation is the state of religious souls who constantly live in intimate union with God, who have not yet received the gift of passive contemplation. The passive contemplation of God, whether it is given before death, or is obtained after death, is heaven. Contemplation may be defined as the regarding of God with admiration and love. Active contemplation results from one's own efforts together with the grace of God. Passive contemplation does not result from human activity, but is a gift of God, freely given, by which the person receives light, love, and power. The Creator did not make man so that the creature could act upon God, but man was formed so that God could act upon him. In passive contemplation the human soul is reinforced with the full powers of the gifts of the Holy Ghost. These faculties are planted in man through the sacraments, but he cannot fully exercise them until he is in the way of passive contemplation. During the way of active contemplation, preparation can be made for the gifts by the cultivation of the virtues. The gifts of the Holy Spirit actually are the perfection of the virtues.

God's plan for salvation really is simple, and it unfolds itself as the person progresses along the way. Most people seldom go beyond the purgative way during life, and therefore it can be seen that at death they will not pass immediately into the way of passive con-



mplation. Each individual must pass through the stages outlined by God. Those who reach passive contemplation before death truly are saints.

## THE CHURCH'S PART

The Church offers certain guide-posts to lead the Christian along the way. If the Church is carefully examined, one will find that the purpose of the Church is to make men less selfish. Selfishness is the great obstacle between God and man.

The guide-posts of the Church, however, must not be confused with the ends of life. Truly loving God, man learns to love all of his neighbors. Love is the fundamental of a broad tolerance for all human beings of all nations, races, and creeds. God made all human beings to be soul-brothers and soul-sisters having the same spiritual goal. Only an imperfect man seeks to dominate his neighbors. As a human being progresses toward God, he becomes Christ-like. Our Lord

came into the world as a servant.

God is frequently blamed for the troubles in the world. In all fairness, the Church reminds humanity that it has failed to live according to God's plan. Selfishness in the world has been the contretemps to the operation of the power of God. God created man to be a unity, and this the Church affirms in the doctrine of the Mystical Body of Christ. Mankind has the power that will make atomic energy seem infinitesimal.

# What Seek Ye?

By Edna Eastwood

WE ALL know that no one wants to follow a losing cause. The ideologies of the isms which presented glowing hopes, even though many were false, should have taught us this axiom, if nothing more. Youth and disillusioned age, following eagerly and blindly, tried to make the false hopes come true because they sounded satisfying to their needs. The leaders never allowed anyone to suggest a losing cause. They knew that it was psychologically bad for enticing a following.

Why, then, are we continually seeking out the bad news and weaknesses of what we want to come true, and presenting only those to the American people, including our Churchpeople who should be encouraged to seek and broadcast good news?

What would it do for all of us if the Church, which stands for good news, should consistently seek it out and preach and call attention to evidences of it in each community and in the national and international scene? It is there for the seeing every day, but not in the headlines.

The United Nations Council and its committees are doing wonderful things in mutual understanding and generosity, but it needs our faith in it and prayers for it, not our continuous pessimism.

Labor and capital are people, most of whom want justice and fair dealing. The majority are not the greedy people they are pictured. The workers who strike do not really want to hurt the poor and aged and weak with inflation, and they aren't "every man for himself," as we have been propagandized into thinking. Nor are the owners all selfish men trying to get the last ounce of strength out of their workers for as little pay as possible. Many are working out their problems peacefully. Commendable examples of coöperation are evident for the seeking in every community; if the good news in such situations is not apparent in your community, there may be something radically wrong with the Churches leading its spiritual life that needs thinking about.

There is no need to go into politics as a Church, but there is a need to preach good news of what is happening towards peace before people lose faith in it, and to inspire our members to go out as Christian citizens to strengthen the optimism for it with faith in it. Christianity is not the escape which so many make of it. It is an active force to permeate all life for good. Churchgoing is no good to us unless we take the teachings and strength and optimism of Christ to people who need it to encourage them.

Many people are awake to world needs and dangers, but discouraged and bewildered by so much bad news. The

Church keeps harping on the bad news, too, instead of seeing its great opportunity to publish the good news our Lord told us to seek and give out. Here and there we hear a voice raised in hopeful planning, but why not stop looking at this world as a "mess"? It seems ungrateful to God when He is still making it good in so many more places than the evil covers. The world needs to realize its Godward trends. It knows the evil.

Most young people are good and clean and want such leadership and optimism for this world (not just the next) as the Church could and should be giving. Why not play up their good and brave stories in our press and sermons and conversation, and praise and inspire them to more goodness and courage to help the minority of delinquents? It is only when youth loses hope and faith that it becomes delinquent.

Most veterans are bravely and quietly building new good lives and need the encouragement of our publicity to give them pride and a sense of public approval in doing so for themselves and their families. Most businessmen want to be honest. Why not back them up with praise and encourage Church members to be loyal to them? The Church could build pride in the good in a community to create security for all.

Many politicians went into our country's service with high motives. Why not look for them and encourage their efforts with praise and publicity, instead of giving blanket condemnation and a doubt of all to our people? Why not find the good things the President does and build up faith and a desire to pray for our nation's leader.

These are ways we may enter politics and national affairs, because they are God's way. "Go ye into all the world and preach the good news to every creature" is still the Church's work in a discouraged and confused world today—not just good news of a future world, but the good news of today which is there endlessly for the seeking and building of a peace that will last if based on trust in predominant goodness, rather

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

### CARE for Old Catholics

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Holy Trinity Church, International Falls, Minn. ....	20.00
Joy Erwin .....	10.00
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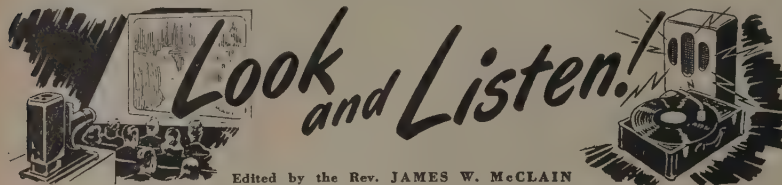
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than on the fear of evil which we are being made to feel.

It is *God's* world. Why make it appear to be the devil's by making evil seem the stronger force? We say we believe in God the Father Almighty, Maker of heaven and earth. Why not, by our publicity for good news, prove

that it is so? No one wants to follow a losing cause. The Christian Gospel cannot fail. Our generation, and the next one for whose teaching and leading we are responsible, may hinder God's cause unless we awake to optimism and awareness of the *good news* of God's progress in the world of today.



## The Filmstrip in Religious Education

**T**HE filmstrip is a roll of film containing an average of 40 pictures in black and white or color. The film is placed in a projector especially made for this type of visual aid, and the pictures are changed from one frame to the next by means of a small disc on the side of the projector. The threading and operation of the filmstrip is extremely simple. The teacher has full control at all times. Descriptive manuals may accompany the film, or the teacher may use his own lecture. Each picture may be held on the screen as long as desired. Some filmstrips carry their own text.\*

The advantages of the film strip in visual education are: (1) control by the teacher, not possible in the motion picture, (2) minimum expense; the average film strip costs \$2. for 40 pictures. The same pictures in 2x2 slides would cost \$20; the same teaching assignment with motion pictures bought outright would cost far more. Filmstrips are not so easy to rent as movies, although the diocese of Nebraska's department of Christian education has a very large selection of filmstrips for rent at 25c per roll. But even when purchased outright they are far cheaper than motion picture film rental and can be used over and over in the Church school or home.

The largest selection of film strips are available from the Society For Visual Education, 100 E. Ohio St., Chicago. Two SVE catalogues are strongly recommended: Picturol Catalogue and Library of Religious Kodachromes and Filmstrips. These catalogues are free, and contain over 1500 different subjects. Particularly good are the Cathedral

Filmstrip Series, "Stories of the Bible," with approximately 35 frames (pictures) each, priced at \$2.50. Not recommended, because of the distracting use of a glaring white map in half of each frame, is the series on the life of St. Paul. The Encyclopedia of Bible Life Series is very good, containing film on the geography, agriculture, dress, culture, art, drama, music, and worship of the Old and New Testament Holy Land. These strips, containing from 41 to 46 pictures, are priced at \$2.50 for each strip.

There are Episcopal sets, setting forth the faith and practices of the Anglican Church, prepared by Fr. Murphy of Howe, Indiana. These filmstrips sell for

\$2 each. Other Episcopal Church strip picture a simple celebration of Holy Communion (this is carelessly produced with the missal making some weird and unexplained transfers across the altar, the story of the Anglican Church with a manual by Fr. Higgins of Minneapolis (very well done), and the Apostle Creed (manual by Fr. Hubbard of Chicago). The strip on the life of our Blessed Lord is a very good buy (49 pictures, \$2.50), and Saints We Love (16 pictures, \$3) is also worth having.

One of the best filmstrips available is the Cathedral Film "Christmas Story," containing 27 pictures in color together with an 8-page manual, for \$7.50. Also available is the black and white Cathedral Filmstrip containing the words of six familiar Christmas hymns, at \$2.

To help your teaching of Church history, the SVE catalogue on Picturol offers the following filmstrip titles: An-

Please do not write us for catalogues. They may be obtained from the distributors listed in these columns. Mention of this department will be appreciated.

cient Biblical Cities of Palestine; Babylon (in the time of Nebuchadnezzar); Early Roman Life, Medieval Italy, Development of Architecture in Europe; History of the Vatican City, European Art from I to XIII Century. These and many similar filmstrips are \$2 each.

### Advance Notices

Just announced (not yet previewed by this department) is a series of British filmstrips on such subjects as "A History of the English Theater," "An Introduction to the Industrial Revolution," and many other subjects. Write for descriptive catalogue. Address: Common Ground, Ltd., Sydney Place, London S. W. 7, England.

\* \* \*

Teach O Filmstrip, Popular Science Publishing Co., 353 Fourth Ave., New York, has a fine series on public health education, consumer education, and home economics.

\* \* \*

The Society For Visual Education announces a new 54-frame filmstrip, "We Are All Brothers," directed toward better international and interracial understanding.

\* \* \*

IN PRODUCTION — NOT YET AVAILABLE

The Society For Visual Education is working on what promises to be

the answer to many a prayer. "The Visual Catechism" will give us fine units of filmstrips on (1) the Apostles Creed, (2) the Commandments, (3) the Sacraments (in general), (4) the Eucharist, (5) prayer and the means of grace. The first unit available will be number three, the Sacraments, consisting of nine filmstrips covering sacramentalism, Baptism, Confirmation, Holy Eucharist, Penance, Unction, Orders, Matrimony, and Sacramentals. This series is being prepared under the direction of the Roman Communion, but it is exceptionally fine. We previewed the series on the sacraments and found nothing objectionable, except, perhaps, the first frame of each strip which contained the papal imprimatur.

However, with control of the film always in possession of the teacher, any frame can be passed by as rapidly as desirable. This is the first large scale effort of any branch of the Church to produce real teaching filmstrips on the sacraments. When availability and prices are decided we shall report them in these columns.

\*Projectors for filmstrips are available at prices beginning as low as \$31.50 (Argus) with 100-watt illumination, up to \$93.64 (De Vry) with air-cooled motor and 300-watt illumination for large auditoriums. The Tri-Purpose SVE, 300-watt projector for 2x2 slides and film strips in double and single frame is perhaps the best buy at \$80.00.

It is not wise to purchase a projector which can be used only for filmstrips, since one will, sooner or later, want to project 2x2 slides as well (See "Look & Listen" for January 19th). The combination is worth the extra expense.





# BOOKS



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

## Symposium on Episcopacy

THE APOSTOLIC MINISTRY: *Essays on the History and the Doctrine of Episcopacy*. Edited by Kenneth E. Kirk, Bishop of Oxford. Hodder and Stoughton, London; Morehouse-Gorham, New York, 1947. Pp. xiv + 573. \$10.

There has been need for some time, especially in view of the growing desire for Christian unity and of such specific approaches thereto as "The South India Scheme," the English "Sketch of a United Church," and the "Outline for Union," not to speak of the lately eluded "Scheme of Reunion" between the American Episcopal Church and the Northern Presbyterians, for a new, scholarly, open-minded survey of the place and function of bishops in the Church of God as the same is revealed in the New Testament and has developed during 1900 years of history. There will be, must be, more and more of such endeavors to bring about unity, the discussion of which, if not informed, is only too likely to engender more rather than less confusion and bad feeling. Particularly the Anglican insistence, shared by the Orthodox East and also (modified by post-Tridentine papal theory) by the Church of Rome, is apt to be misunderstood not only by non-episcopal bodies but unfortunately by many Episcopalians as well. To clear up such misunderstandings, and more particularly to prepare for wise action at the 1948 Lambeth Conference of Anglican bishops from all over the world, this book has been designed and produced.

It is no exaggeration to say that the resulting volume demands, and will receive, most careful study by every person seriously interested in such development. It will insure not only the unity of contemporary Christians with one another but also their unity with the Church of the ages. Gilbert Chesterton once said that Tradition is Democracy in terms of time, based on a recognition that our ancestors were also human and well-meaning and worth something. This is profoundly true, especially in respect to the Church in which by Christ's appointment God the Holy Ghost is at work in every generation. There must be a reunion of Christendom not only across denominations but across the centuries. Christians who are merely contemporaneous are impatient of careful conservation of that which our older brethren in Christ learned to value; to them ecumenicity may, if it will, ignore the past. Such as think the Christian religion

comes to flower without roots, will deem this present volume irrelevant. Those with a sense of historical reality will be grateful for it; and surely such persons are in the majority among ecumenical-minded Christians of every name.

The Bishop of Oxford, who is himself a scholar of the first order, has secured the coöperation of a group whose integrity, whose freedom from partisan bias, is beyond question. First the New Testament evidence is weighed, with recognition of the new wealth of understanding that has come from the critical studies of the last century, by Dr. L. S. Thornton (of the Community of the Resurrection, Mirfield) and Dr. A. M. Ferrer of Trinity College, Oxford. The patristic evidence is then examined, with the same amazing combination of erudition and readability which characterized his *The Shape of the Liturgy*, by Gregory Dix, OSB, of Nashdom Abbey, and by Dr. T. G. Jalland of the University of the Southwest (Exeter). T. M. Parker, librarian of Pusey House, Oxford, in his usual pungent and penetrating manner of writing history, shows how the bishop of the pre-Constantinian days developed, because of sheer necessity, into the late feudal bishop who seemed, quite rightly, to the leaders of the Reformation to bear small resemblance indeed to the original Apostles. Two brilliant woman scholars, Beatrice M. H. Thompson and Cecilia M. Ady, discuss what the Anglican Church has done, and has failed to do, to rescue episcopacy from its medieval degradation, in the four centuries that have ensued since the break with Rome, and end their study with what everyone will admit is an accurate estimate of current prelaty in the Established Church in England; but they ignore, unfortunately, a consideration of the somewhat-easier-to-justify position of contemporary Anglican bishops in such *disestablished* Churches as those of Scotland, Wales, Canada, Japan, the United States. This omission is a real weakness.

The book ends with three summarizing essays. Bishop Kenneth Mackenzie furnishes a somewhat superficial paper on "Sidelights from non-Episcopal Communion." Fr. A. G. Hebert, SSM, is his usual wise and theologically understanding self in a treatment of "ministerial episcopacy" as distinct from prelatial episcopacy; Canon Green of Norwich adds an "epilogue."

No brief review of a book as weighty and carefully scholarly as this, should attempt to state in full, much less to estimate, its conclusions. One can, how-

ever, point out a few salient points.

1. The authors are convinced that most Anglicans look on the function of bishops in a way justified neither by Scripture nor by the early Fathers; that is, as involving essentially a supervision and administrative authority. In the early Church *Episcopos* (pastoral charge) was exercised not by the Apostles and their successors as such but by the presbyters or elders, usually in conference, a way of handling matters which was taken over by the Christians from the polity of the Jewish synagogue. Gradually it became customary to give much authority to a head-presbyter, corresponding to the older "ruler of the synagogue," but the *Episcopos* still resided in the elders as a body. The Presbyterians of today would seem to be quite correct about the government of the early Church.

2. But what the advocates-of-nobishops fail to recognize is that side by side with the administrative ministry there is an "essential" or apostolic ministry. In sending forth the Twelve, Jesus invented nothing. The Jewish prototype of the Apostle was the *shaliach*, the friend sent as a plenipotentiary with full power to act "in the person of his principal, so that the envoy's action unalterably committed the principal." That the Greek *apostolos* is a translation of the Hebrew *shaliach*, with all that this implies, is a fact "rigidly excluded from all recent Anglican discussion of the origin of the ministry." Our own American, Frank Gavin, is one of the few who have understood what "an Apostle" must have meant to our Lord and his first followers.

*The Apostles are not officers of the Christian society; they are envoys of Christ*, to whom He gives authority to act for Him, to shepherd the flock, to keep the Faith uncorrupt, above all to ordain and consecrate those chosen to perform the liturgical sacrifice and administer the sacraments. The overwhelming evidence of Scripture and history is that the Apostolate is the agency whereby our Lord's own commission is given afresh to each new minister of His Church, whereafter the minister speaks and acts not merely as the servant of the body of the faithful but as one sent by Christ Himself to the faithful and through the faithful to the world.

3. Gradually, certainly by the middle of the second century, it became customary for a chief presbyter, appointed in the central Church of each district, to be also elevated into the Apostolate, always by laying on of hands by others of Apostolic position from neighboring centers. The Apostolate and the episcopate thus merged. In respect to the episcopate the bishop still remained only chief among elders; in respect to the Apostolate he uniquely bore Christ's own commission.

The *Episcopos* is not of the essence of



the bishop's office and work; it is as *apostle*, as *shaliach*, that the bishop is unique, and this by Christ's appointment. "If once that fact is safeguarded," writes Gregory Dix (p. 303), "it is hard to think of any conversion in the matter of Church Order which Catholics could not or ought not to make for the sake of unity, or any temporary anomaly which they ought not gladly and charitably to tolerate for the sake of that overmastering end." It is not the *Historic Episcopate*, a governmental device, which matters, but rather the *Historic Apostolate*. Bishops as administrators, as organizers, as money-raisers and money-dispensers, as chairmen of committees and takers of the chair at meetings, can be dispensed with at no detriment to Catholic Order. "We must look at the Bishop's office," says Fr. Hebert (p. 533), "in the light of the sending of the Apostles, if we would see it aright; when we see it so, we find that it represents certain essential elements in the divine purpose for the healing of the sin of men and for gathering them together into unity. . . . An assumption is commonly made today that the normal type of Christian minister is the parochial clergyman, with his opposite numbers the Roman priest and the Free Church minister; these are the well-known figures, while bishops and superintendents and moderators are dimly discerned in the background wearing soft clothing and moving in higher spheres. Schemes of reunion have been elaborated which are built on this equation; it is proposed that clergymen and ministers should mutually recognize one another, while the bishop is superimposed as a staff officer. . . . The Church Order which is proposed leaves out of account the sacramental presentation in it of the Lordship of Christ over His Church." To do this, this whole book distinctly shows, is to do violence to the Scriptures and to 19 centuries of Christian history.

4. The book makes clear that the four pillars of the Church have always been, and are: the Scriptures, the *Kerugma* or Teaching (which eventually was codified in the Nicene Creed), the Sacraments of Initiation into the Kingdom and of Fellowship within the Kingdom, and a Ministry commissioned by Christ to and through the Apostolate. Of these Canon Green says (p. 550), "How unreasonable to suggest that any of these four things could ever be used by the Church 'without any theory of its meaning' [as advocates of reunion sometimes suggest is proper of the ministry]—as if the Bible could permissibly be used for divination by taking *sortes liturgicas*, and the Creed stood for a merely formal orthodoxy, and the sacraments operated magically. This unnatural separation between signs and the meaning proper for them" makes things which are instru-

ments of the Holy Ghost into meaningless shibboleths. The fact of the ministry without a doctrine of the ministry is very dead dog indeed; to have bishops without recognizing that they bear Apostolic authority from Christ—not to bear rule but as sent forth and to send forth, is to dodge an unavoidable issue. And what is the issue? It is as to whether the Christian Church is created by the people or commissioned by the Incarnate God. Between those who hold the latter position, however else divided, there can and will eventually be unity; between those who hold the latter position (which is scriptural and historic) and those who hold the former position, there can be no unity without sacrifice of honesty and intellectual integrity.

As in all symposia, the merit of the various contributions in this important volume is uneven. None is inadequate, but some are much better than others. The ones that matter most are Gregory Dix's patristic study, Dr. Parker's piece on the medieval transformation of the theory and practice of episcopacy, and Bishop Kirk's introduction in which, in 52 packed and lucid pages, he summarizes the whole of what follows. These three sections simply must be pondered by every Anglican bishop who takes his job seriously and by all persons whose desire for Christian unity is more than sentimental or utilitarian; and they will be for many years required reading in any reputable course in polity.

BERNARD IDDINGS BELL.

### Paganism and Christianity

THE ORIGINS OF CHRISTIAN SUPERNATURALISM. By Shirley Jackson Case. The University of Chicago Press, 1946. Pp. 239. \$3.

Dr. Case, who is professor of religion and dean of the School of Religion at Lakeland, Fla., gives here an account of the assimilation of pagan doctrines and practices by the Christian Church. The book is less comprehensive than *The Golden Bough* of Sir James Frazer, and more so than Miss Jessie Weston's *From Ritual to Romance*, but it is reminiscent of both. Undoubtedly, much of what Dr. Case says is true, but the startling thing is that nowhere does he admit the possibility that the Christian Church has more to offer than its predecessors, the pagan cults. A few quotations may serve to convey the author's presumed position: "In a heathen environment, where dead ancestors were worshiped and where men fondly turned to them for direction in critical moments of life, Jewish teachers had thought to preserve the purity of their religion by pronouncing emphatically against the practice of necromancy. . . . Had not the disciples of Jesus been 'unlearned and

ignorant men'—Galilean peasants a fisherfolk—they might have had no scruples against believing that Jesus had actually appeared to Peter." "In presenting Jesus to gentile readers, the authors of the several New Testament gospels recognized the importance of exhibiting him in the role of a mighty miracle worker, if he were to compete successfully with the rival heroes who already held the field." "In adopting Christianity, Roman emperors departed less from the psychology of their predecessors than did Christians in becoming Roman imperialists." In short, Dr. Case presents the fathers of the Church as pure opportunists, presenting only a variation of the beliefs which were already in existence at the time.

This is not to say that the book is worthless. Those who have studied the history of religions know that the Church has adopted (but converted) much of symbolism and ideas from the pagans. But they also know that the Christian Church differs from its predecessors in that its founder was truly God-Made-man sent from God for the redemption of the world.

It is hoped that Dr. Case will someday follow this volume with another in which he will make clear the distinction between the two philosophies, but in the meantime the Church will emerge as the repository of the Faith of Christ Crucified.

GEORGE MCCLAREY, JR.

### "The Church of the People"

WHAT'S WRONG WITH RELIGION. By Karl B. Justus. New York: Duell, Sloan and Pearce, 1946. Pp. 102. \$1.00.

Mr. Justus says in his introduction that while he was a Navy chaplain he was known to all hands as "Chappie" and that he experienced a sense of practical unity that he had never seen duplicated on the home front. Returning home, he finds, as he says in the Introduction, "evidences of divisions, intonances and prejudices."

In ten chapters he goes over the main things we all know to be wrong in religion, but he has added nothing new to that list. He has much of value to say about returning veterans, a war-torn world, and a master race.

If Mr. Justus has any solution of what is wrong with religion it would be the formation of one Church based upon our basic religious faith in one Supreme Being. He would call this new Church "The Church of the People" and include "denominations and their particular peculiar doctrines would not be preached" (pp. 66f). From what he writes, the author apparently has little hope of Episcopalians or Romans entering the new fold which he recommends.

W. E. POST.



## ARKANSAS

### Equal Votes Given Negroes

Two constitutional amendments, passed on their preliminary reading a year ago, were finally adopted by the annual convention of the diocese of Arkansas meeting in Helena on January 22d and 23d. The first amendment gave votes to the clergy on the basis of canonical status. The second amendment made uniform lay representation of all congregations according to the status of each as parish or mission. These amendments thus removed the discrimination which had existed since 1905 against the Negro clergy and congregations.

Other actions taken by the convention included: resolutions that the department of Christian education procure and distribute material for study with regard to church unity; the recommendation that appropriations for the University of the South, Sewanee, Tenn., and All Saints' College, Vicksburg, Miss., be included in parish and mission budgets; the recommendation that the development of the diocesan conference center on Mt. Petit can be made a major objective of the Episcopal Churchman's Association, the Woman's Auxiliary, and the Young Churchmen; a resolution that renewed effort be made to complete parish and mission goals for the R&A Fund.

The Rev. Arnold M. Lewis, executive secretary of the Presiding Bishop's Committee on Laymen's Work, was the preacher at the convention and spoke at the annual meeting of the Churchman's Association on January 21st.

The Woman's Auxiliary met concurrently with the convention, with Mrs. Olive R. Lane in the chair as president and Mrs. Leo G. McAfee, returned missionary from the Philippines, as the principal speaker.

**ELECTIONS:** Standing committee: Rev. Messrs. T. P. Devlin, Roland Moncre, C. P. Lewis, C. D. Lathrop; Messrs. W. H. Rector, E. B. Garrett, T. C. Treadway. Executive council and cathedral chapter: Rev. Messrs. P. R. Abbott, J. M. Allin, C. L. Jardine, M. J. Lindloff; Messrs. Clem Moore, W. J. Crouch, L. B. Bryan, F. N. Burke, Jr., L. L. Browne, W. R. Gamble.

Delegates to the synod: Rev. Messrs. P. R. Abbott, J. M. Allin, M. J. Lindloff, W. L. Jacobs, C. P. Lewis; Messrs. J. E. Doherty, George Moore, B. Mewis, Warren Angle, Harry Crowe, Fred Parish.

## UTAH

### Bishop Enthroned at Convocation

The new Bishop of Utah, the Rt. Rev. Stephen C. Clark was formally enthroned in St. Mark's Cathedral, Salt Lake City, at the opening service of the district's convocation on Sunday evening, January 26th. Bishop Moulton, the retired Bishop of Utah, officiated. Other

bishops who were present included Bishop Lewis of Nevada, who preached, and Bishop Gooden, Suffragan of Los Angeles and president of the province of the Pacific.

The convocation on Monday heard Bishop Clark's plans for the missionary and financial expansion of the district. The sessions closed with a reception and dinner in honor of the Bishop and Mrs. Clark. Among those extending greetings to Bishop Clark were state and city officials and representatives of Roman Catholic, Protestant, and Jewish organizations.

Mrs. Clark was the guest of honor and principal speaker at the annual meeting of the Woman's Auxiliary. An all-day meeting of the Bishop and clergy at St. Paul's Church on January 29th concluded the program of the convocation.

**ELECTIONS:** Council of advice: L. J. Battey replaced P. W. Dayer. Executive council: Rev. Mortimer Chester, J. W. Stokes, C. E. Bechtel. Delegates to synod: Rev. Messrs. R. D. Taylor, H. D. Liebler, J. B. Salter; Messrs. Albert Spann, C. E. Bechtel, Frank Gregory.

## TEXAS

### Racial Issue Subject of Debate At Convention in Beaumont

By WILLIAM E. KEYS

Creation of a bi-racial commission through which White and Negro communicants may work together more effectively was authorized by the annual council of the diocese of Texas held in St. Mark's Church, Beaumont, January 26th to 28th. The vote of 77 to 68 by which the authority was given was the climax of an extended and spirited discussion which began with the annual address of Bishop Hines, Coadjutor, on Sunday evening and continued on the convention floor for two days. Discussion and formal debate reflected various shades of opinions and attitudes on the part of clerical and lay delegates alike. Plainly indicated was a desire to do something intelligently about the problem of segregation; the differences were concerned mainly with the approaches to the solution.

Although this question was allotted a large share of the convention's time, there were numerous other actions of importance taken. These included:

Refusal to give immediate approval to proposed amendments of the constitution and canons to make women eligible to serve as delegates to council and members of vestries.

Approval to launch a subscription campaign for one million dollars to complete the financing of a \$2,500,000 diocesan hospital presently authorized by canon. The

hospital, St. Luke's, will be located in Houston within the Texas medical center.

Authority to accept from the city of Hearne, centrally located in the diocese, a 30-acre wooded tract which will replace Camp Allen, the diocesan conference center on Trinity Bay in the southeast portion of the diocese. The diocese proposes to purchase additional acreage adjoining the proffered site, to which the city will extend utilities without charge.

Admission of All Saints', Crockett, as a mission in union with the diocese and readmission of Epiphany, Burnet, as a mission.

Continuation of a special committee authorized to proceed with negotiations with Christ Church, Houston, looking forward to the designation of that parish as the cathedral church of the diocese.

Both Bishop Quin of Texas and Bishop Hines, Coadjutor, in their annual addresses referred to the problems arising from segregation. Bishop Quin said no amount of study will bring about equality of opportunity but that all must accept as Christians what the Prayer Book says: "O God, who has made of one blood all nations of men for to dwell on the face of the earth." More specific in his reference, Bishop Hines suggested that the council adopt a policy of foregoing a meal, whether a diocesan banquet or something akin thereto, where White and Negro delegates cannot be served together.

Earlier Bishop Hines had suggested that delegates probably would discuss "dispassionately and intelligently, and above all in the bond of fellowship of Christ" a point in the policy of segregation of Negroes and Whites "which the more rigid regulations of municipalities make legally mandatory under a much less specific state segregation law." The point Bishop Hines was referring to was the municipal regulations of Beaumont which prevented the serving of a common meal in a hotel.\*

Two lay delegates from St. Luke's, Houston, a Colored parish, on January 27th addressed a joint session of the council and Woman's Auxiliary at Bishop Quin's invitation. The delegates, Charles A. Shaw and Carter Wesley, contended that the Church had violated Christian principles in voluntarily accepting the policy of the hotel, and that they did not seek social equality but only the full application of Christian principles.†

On January 28th the issue arose again with the introduction of a resolution by

\*The host parish, although willing to serve such a meal in the parish house, lacked the space and equipment to do so. A spokesman declared that the parish was willing to take full responsibility for the resulting situation.

†No Negro lay delegates sat in the convention except during the joint session at which they spoke on Monday. Two Negro clergy, the Rev. John D. Epps and the Rev. W. Bright-Davies, attended the entire convention.



Baker Duncan of Waco commending the host parish for observing state law and municipal ordinances. Ruled out of order as not being germane was a motion by Ray E. Lee of Austin to substitute the 37th Article of Religion for the reference to state law and municipal ordinances. The resolution was approved by a relatively small margin.

Then followed introduction of the resolution for a bi-racial commission offered by the Rev. C. A. Summers of Austin. Lengthy debate preceded its adoption.

Bishop Hines, who was temporarily presiding, left the chair to deplore passage of Mr. Duncan's resolution. He urged approval of the resolution for a commission, declaring in part:

"We are sitting on a keg of dynamite of our own creation, one which will either explode and blow the Church to bits or one from which the fuse can be drawn by men who seek the Gospel of Christ."

A principal opponent of the commission was J. L. C. McFadden, Beaumont delegate, who emphasized that his remarks were based on his experience as a member of a local bi-racial commission. [Beaumont was the scene of a serious outbreak of racial strife June 15, 1943, when it was necessary to declare martial law.] He declared that creation of a diocesan bi-racial commission overlooks the welfare of the Church as a whole, overlooks the welfare of the Negro, and approaches the problem on a shallow basis. "What is it going to do to the Negro," he said, "to sup with him at our banquets and turn him away from our homes?"

He also raised the question of agitation which he described as a weapon that could be used to destroy the Church. He identified Carter Wesley, one of the two Negro speakers of the previous day, as editor of the *Houston Informer*, a newspaper which Mr. McFadden described as "causing plenty of trouble in Beaumont."<sup>2</sup>

**ELECTIONS:** Standing committee: Rev. Messrs. Percy Goddard, E. H. Gibson, C. A. Summers; Messrs. C. H. Harrison, W. E. Japhet. Executive board: Rev. Messrs. H. H. Kellogg, J. P. Clements; Messrs. Max Wortham, E. Tucker, T. Marquis.

Delegates to synod: Rev. Messrs. J. J. Harte, J. T. Bagby, Thomas Yerxa, H. V. Little; Messrs. R. E. Lee, John Lansdale, Hiram Salisbury, A. W. Bowles.

## SALINA

### Fr. Litchman Elected

The Very Rev. Frederick Williams Litchman, formerly rector of Grace Church, Chanute, Kans., has accepted the call to be dean of Christ Cathedral,

<sup>2</sup>According to Ayers' *Directory of Newspapers and Periodicals*, the *Informer*, a weekly established in 1893, is the second oldest newspaper published in Houston.



The Very Rev. F. W. LITCHMAN

Salina, Kans. The new dean is assuming his new duties on Quinquagesima Sunday. Fr. Litchman will make his home in the deanery, 150 S. Eighth St., Salina, Kans.

## MILWAUKEE

### Relics of Saints Deposited In Cathedral Chapel Altar

The relics of SS. Placidus, Victorinus, and Vitalis were deposited in the altar stone of the Chapel of the Blessed Sacrament in All Saints' Cathedral, Milwaukee, Wis., on January 26th. The deposition took place after the Mass, at which Bishop Ivins of Milwaukee pontificated. Clergy who participated in the service were the Very Rev. Malcolm DeP. Maynard and the Rev. Canons A. A. Mueller, E. H. Creviston, and Vivan A. Peterson, rector of St. James' Church, Cleveland, Ohio, who brought the relics to the cathedral.

The gift was made by the Rev. A. Hope Patten, administrator of the Shrine of Our Lady of Walsingham, Norfolk, England. The relics of the saints, all martyrs, consist of fragments of bones. Because the earliest altars were the tombs of the martyrs, the custom grew out of the early Church for the relics of those slain for Christ to be enclosed in altars in the churches.

### Fr. Botelho Appointed

The Rev. Eugene G. E. Botelho has recently been appointed assistant director of the Episcopal City Mission, Milwaukee, Wis. The new project was formed to care for the needs of the children in a blighted area, and the work has progressed rapidly. In addition the priests

of the mission care for the patients in the county institutions and hospitals, and for underprivileged adults. Organizations for all age groups have been set up, and activities at the mission have been extended to all afternoons and all evenings in the week.

Because of the increase in activity, the services of another priest were urgently needed, and Fr. Botelho, who was formerly director of Lawrence Hall, Chicago, is well suited for his task. It is hoped that under the leadership of the director, the Rev. Reinhart B. Guttmann, the work will soon further expand.

## WASHINGTON

### Statue of Washington to be Installed in Cathedral

An heroic size marble statue of George Washington will be unveiled in the Cathedral of SS. Peter and Paul, Washington, D. C., on February 23d. The statue, which will be placed in the north transept until the cathedral is completed, was given by the supreme council of the 33d°, Scottish Rite Freemasonry of the Southern Jurisdiction of the United States. It will be formally dedicated by the council later in the year. The suggestion that a statue of Washington be placed in the cathedral was made by the late Bishop Freeman of Washington himself a 33d° Mason.

The figure is seven feet, six inches tall, and is carved from pure white Vermont marble. The octagonal base is of auro-sina, and bears inscriptions on the sides. The sculptor, Mr. Lee Lawrie, describing his work, said: "In the statue I have tried to show not the soldier, nor the President, but the man, Washington, coming into church (Christ Church, Alexandria, Va.), pausing a moment before going down the aisle to his pew."

## MISSOURI

### Bishop Tells Convention Views On Marriage and Unity Actions

The new marriage legislation of the Church permits the bishop of a diocese to authorize second marriages of divorced persons with "the freedom of a Christian man's conscience," Bishop Scarlett of Missouri told the convention of the diocese at Christ Church Cathedral, St. Louis, February 4th. He said:

"It is my conviction that if the bishops of the Church interpret this canon conservatively, we shall gradually build up a body of precedents on which permission to remarry may be granted. A questionnaire is now being prepared in this diocese which will be printed and given to the clergy to be filled out by the applicant for permission to marry. I hope that the clergy



carefully sift these cases so that none will be presented to the ecclesiastical authority for judgment unless the clergyman himself is fully convinced that such a case comes within a conservative interpretation of the canon."

Referring to the question of Church unity, Bishop Scarlett said:

"Many of us were profoundly disappointed that the proposals looking toward intimate organic union with the Presbyterian Church met with a setback at the 1st General Convention. We need to remember that we have lost a battle but not the war. The movement toward Christian unity is in full swing. I believe that it is inevitable as the tide. I do not believe that this movement can be stopped, not even by the Protestant Episcopal Church."

In the meantime we would ask our Presbyterian brethren to be patient with us, to recognize the disunity within the Episcopal Church itself which must in some measure at least be bridged before we are fit to ask others to unite with us."

The Rev. Dr. George A. Wieland, director of the Home Department of the National Council, addressed the convention on the subjects of Church extension and Christian education.

The convention admitted St. Paul's church, Overland, as a parish, and St. Paul's, Sikeston, as a newly organized mission.

ELECTIONS: Standing committee: Rev. W. W. Hohenschild and S. B. Sheldon. Diocesan council: Rev. Messrs. C. F. Rehkopf, J. P. Pound, Thur Geeson; Messrs. C. W. Messinger, L. J. hym, Jr., C. H. Kraft.

## MISSISSIPPI

### School Work Stressed at Council

Col. Harwood C. Bowman of the army was the featured speaker at the annual council of the diocese of Mississippi, which met at Trinity Church,icksburg, January 21st and 22d. Other speakers included President W. Milan Davis of Okolona College and the Rev. William G. Christian, rector of All Saints' College, who is leading in a campaign for raising \$50,000 for a chapel as a memorial to the late Bishop Bratton, founder of the school.

Col. Bowman, who commanded Chinese troops under General Stillwell, declared: "We must help the little peoples of the world and do it now. The good God doesn't give a hoot what race you are. Nations survive who work for the common man. We must hold out the and of spiritual hope."

A committee was named to promote assistance to All Saints' College. Trustees of Okolona College, the diocesan school for Negroes, were congratulated on the change of name from Okolona Industrial School in keeping with the junior college standards the school has been meeting for 15 years. A campaign

# Shrove Tuesday and Ash Wednesday

We get Shrove Tuesday from the Church in England, where it has been an ancient custom of church folk to come to their churches the day before Ash Wednesday (the first day of Lent) and be shriven of their sins by a humble and contrite confession to their priest. Shriven, cleansed, purified, made more nearly fit and worthy,—aye, it is in that state of preparation for the testing period of Lent that we should approach its beginning. To those who may never have made a confession, may we with all our hearts urge that this Shrove Tuesday may find you on your knees, pouring out your sins and the content of your very hearts to your priest. It will be one of the greatest spiritual experiences of your lives.

Ash Wednesday! Be at church early that morning, no matter at what cost of convenience, pleasure, work, anything. God comes ahead of all those things, and there are times like this one when He makes no effort to let you out of a proper observance of so important a day in His Kalendar. And for those of you who will want ashes im-

posed on you, in parishes not QUITE accustomed to Ashes on Ash Wednesday,—it will be a strange, peculiar sort of priest who will refuse to so mark you with the Sign of The Cross.

This business of using ashes on Ash Wednesday is just as potent a symbol in our church life as a lot of the other bits of personal and parochial ceremonial that we use without a murmur. Ashes imposed on our foreheads is simply a symbol that in deadly earnest we are thinking of the complete, utter, mortality of our God-given bodies, and that we KNOW and are trying to prepare for that oh so sure day, when our souls will leave their temporary tabernacles and flee on and up to the God Who created them, and the Saviour Who redeemed them. So, it seems to us that ashes, mortality, death,—then God and the Judgment, are just as important to be symbolized as almost any of the simpler bits of ceremonial which ALL episcopalians use. Who gives us the right to pick and choose which symbols of Mother Church we shall or shall not use, anyway?

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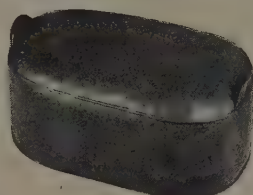
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**ELECTIONS:** Standing Committee: Rev. Messrs. E. L. Malone, Warwick Aiken, P. E. Engle, D. M. Hobart; Messrs. L. J. Clark, L. W. Dawley, C. H. Russell, E. H. Simpson. Executive Committee: Rev. Messrs. George Stephenson, L. O. Thomas, Albert Morris, W. S. Mann, O. G. Beall; Messrs. J. W. Wilson, D. S. Wheatley, Zed Hawkins, E. G. McNeill, Hodding Carter.

Treasurer of the diocese: Buford Yerger. Delegates to synod: Rev. Messrs. R. M. Allen, J. B. Emerson, C. B. Jones, H. D. Smith, Warwick Aiken, W. S. Mann; Messrs. L. W. Dawley, Victor Smith, L. J. D. Doak, Harold Weston, Emil Jabour, E. Q. Withers.

## SOUTH CAROLINA

### Gift Presented to Diocese

Miss Marguerite Miller, a member of St. Michael's Church, Charleston, S. C., has presented her family mansion, in the heart of the city, to the diocese of South Carolina to be used as diocesan head-

quarters. The gift was announced at the executive council meeting on January 21st. Bishop Carruthers of South Carolina said the gift means fulfilment of a dream of many leaders of the diocese over a period of years, and that the retired bishop, Bishop Thomas, had been working on such a project at the time of his retirement. The house with a beautiful curved staircase and a four-columned portico stands on a large lot. It was built more than 100 years ago.

Bishop Carruthers described the many uses the building will serve. It will house the offices of the Bishop, the secretary of the executive council, the treasurer, and the director of young people's work. It is expected also that the diocesan library and archives will be housed there and that it will contain meeting rooms for various diocesan organizations. It was suggested that there might also be prepared a small chapel for the Bishop's use

and one or two guest rooms for the clergy of the diocese when they visit the headquarters. The diocese is expected to occupy the building in the fall.

## NEBRASKA

### 1946 Confirmations Largest In Diocese's History

The annual council of the diocese of Nebraska, which was the first held since the union of the diocese of Nebraska and the district of Western Nebraska, met in Omaha, February 5th and 6th. In his address at the opening service, Bishop Brinker of Nebraska reported an expansion of the missionary work in the diocese and announced that the number of confirmations in 1946 was the largest in the history of the diocese.

By unanimous vote it was decided to limit membership on parish vestries to communicants of the Church. The membership of the executive council was enlarged from eight to ten members. It was also decided to hold future annual meetings on the first Wednesday in May.

The Rev. Stanley Fullwood, provincial field worker for the National Council, addressed a joint session of the diocesan council and the Woman's Auxiliary. Bishop Whittmore of Western Michigan and Dr. Clark Kuebler, president of Ripon College and the National Guild of Churchmen, spoke at the diocesan banquet.

**ELECTIONS:** Standing committee: Very Rev. Messrs. Winfield E. Post and W. R. Chilton Powell, Rev. Messrs. Francis J. Pryor III and Robert D. Crawford; Messrs. Paul Good, C. G. Perry, H. L. Blackledge, and William Cosh. Executive council: Rev. Messrs. William Staton, W. Paul Barnds, Harold C. Gosnell, Frederick B. Muller, Elmer Horstman; Messrs. Hile Burke John R. Cooper, Andrew D. Mapes, W. D. McHugh, and L. P. Carpenter.

## EAU CLAIRE

### Missionary Increases Planned At Annual Convention

The highlight of the annual council meeting of the diocese of Eau Claire which met January 26th and 27th in Eau Claire, Wis., was the appointment of a committee to plan for increasing the endowment fund of the diocese for rural work and missionary enterprise. The goal set was for \$300,000. The council approved the budget of \$13,000 for missionary work in the diocese. Increased support by the missions for local work and sizeable increases, especially among the mission stations, for missionary support of the Church's program were voted.

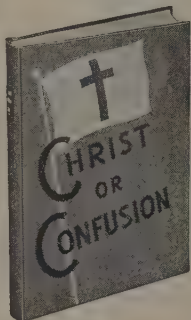
The delegates met for Evensong on January 26th, at which time Bishop Horstick of Eau Claire delivered his charge. Mr. Harold W. Winfield

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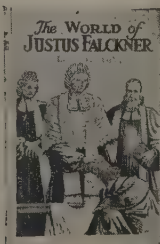


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provincial representative of the President's Bishop's Committee on Laymen's work, addressed the delegates at the dinner which was held in the parish house.

**ELECTIONS:** Standing committee: Rev. Messrs. O. L. Hill and M. G. Argeaux; Messrs. O. W. Mehle, C. L. Baldwin, Will G. Ballentine. Executive board: Rev. Messrs. A. R. P. Heyes, K. O. Gaby, G. L. Hill, R. D. Winter, M. G. Argeaux, F. R. Alvarez; Messrs. Carl Borge and Milton Eberlein.

## SOUTH FLORIDA

### Acolytes' Festival in Tampa

The eighth annual acolytes' festival of the western deanery of the diocese of South Florida was held February 2d in St. Andrew's Church, Tampa. The festival was arranged by two chapters of the Brotherhood of St. Andrew under the direction of Morton O. Nace and the Rev. Harold B. Hoag, rector of the St. parish and officiant at Evening Prayer.\*

After the service the visiting acolytes were entertained with a dinner served by the Young People's Service League in St. Andrew's parish house. Clifford P. Storehouse, editor of THE LIVING CHURCH, who was present in Tampa to speak at the annual laymen's dinner, addressed the boys on the privilege and honor that was theirs in serving as acolytes.

## DALLAS

### New Buildings Planned; Convention Hears of Growth

An 11% increase in communicant strength, admission of 12 new missions formed within the past year (one was admitted as a parish), and the reception of 16 new priests were reported at the two-day convention of the diocese of Dallas in St. Matthew's Cathedral, Dallas. Other important news was the launching of a building program for the new Cathedral School for Boys and for a new diocesan conference center.

Bishop Mason's address, stressing evangelism and the need for thorough instruction for all persons brought to confirmation, set the keynote for the convention, and a spirit of great missionary zeal and desire for the extension of the work of the Church pervaded the entire meeting. The Bishop reported 858 confirmations, the largest number ever reported in the diocese.

Dean Gifford of the Philadelphia Diocesan School addressed the convention and cited what he called "a dangerous

\*Other clergy who attended were the Rev. Messrs. Richard I. Brown, Arnold Charnock, Frank Walker, and Charles E. Wood, who preached.

shortage in the Church of trained clergy."

The convention set up a \$25,000 revolving fund for the establishment of new missions. Budgets of approximately \$45,000 for missionary work and \$35,000 for diocesan support were adopted. The purchase of a diocesan conference center was approved and the convention voted to raise the necessary funds for the purchase of a tract of land of some 140 acres formerly used by the YMCA.

Particular emphasis was placed upon the establishment of work among the Negro population of the diocese and an effort will be made to raise approximately \$20,000 to equip a social center in Dallas.

**ELECTIONS:** Standing committee, the Rev. Dr. Claude A. Beesley and Dr. E. W. Bass. Woman's Auxiliary president, Mrs. William F. Maxwell.

## WEST TEXAS

### A Great Increase in Strength

An all-time high in the number of confirmations in the diocese (853), the opening of three new missions, and an over-the-top response to the Reconstruction and Advance Fund were reported to the council of the diocese of West Texas by Bishop Jones in his annual address. A total of \$51,000 was secured for the R&A Fund, compared with the \$30,000 set as a reasonable goal.

The council was held from January 19th to 22d at the Church of the Good Shepherd, Corpus Christi, Tex.

Another reason for special rejoicing was the securing of the services of the Rev. William T. Sherwood to be diocesan missionary for Latin American work. San Antonio has the second largest Mexican population in the United States.

It was also reported that Camp Capers would be ready for summer conferences, though buildings would not accommodate more than 80 residents.

West Texas is approaching its diamond jubilee, and plans were made at this council to celebrate it in 1949. The plans include increasing the Church extension fund to \$75,000 in thankfulness for the past and hope for the future.

The guest speaker at the opening service was Bishop McKinstry of Delaware, who had been active in the diocese from 1931 to 1938 as rector of St. Mark's Church, San Antonio. His sermon, "Launch Out Into the Deep," was a development of the theme of the council, "Go Forth." He addressed the Woman's Auxiliary and was speaker at the evening dinner attended by more than 200 delegates and guests.

The long and notable service of the Rev. Leonard B. Richards was the sub-

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## DIOCESAN

ject of tributes at the dinner and in the Bishop's address. The Rev. Mr. Richards has been in the diocese 30 years, and for the last 20 years has been secretary or treasurer of the diocese or both. He is now retiring.

Attendance at Auxiliary meetings was almost beyond the capacity of the parish hall. The women heard an address by the Rev. J. Wilson Hunter; and there was a quiet hour conducted by the Rev. William Sherwood. A symposium on woman's work and installation of newly-elected officers by the Bishop were among the other activities.

The Daughters of the King held their annual diocesan assembly before the

opening service of the council. The special address was given by the Rev. Benjamin Minifie. Announcement was made of the election of Mrs. S. M. Wells of the diocese to the national board of the Order of the Daughters of the King.

**ELECTIONS:** Standing committee: Rev. Messrs. J. W. Hunter, S. O. Capers, Herbert Morris, Messrs. R. W. Carter, Bertram Parker, F. M. Gillespie. Executive board: Rev. Messrs. J. L. Brown, H. P. Osborne; Messrs. Nelson Miller, Albert Steves III, Dr. Alfred Nolle, Mrs. Armstrong. Price.

Delegates to synod: Rev. Messrs. W. B. Myers, C. M. Hill, H. P. Osborne, G. W. F. McKinnon, F. A. Croft, H. B. Getz; Messrs. Jamin Gordon, Bertram Parker, D. O. Woods, Bert Perry, W. H. Fitch, A. D. Magruder.

Bert Perry was elected treasurer of the diocese in place of the Rev. Leonard B. Richards, who retired.

## EDUCATIONAL

### COLLEGES

#### Dr. Edwards Retires

The Rev. Dr. Lyford Paterson Edwards, professor of sociology at Bard College, Annandale-on-Hudson, N. Y., for 28 years, retired last month. In appreciation of the services he performed at the college, a dinner was given in his



*The Rev. L. P. EDWARDS*

honor, at which Dr. Edward C. Fuller, president, expressed the gratitude of the college community. Dr. and Mrs. Edwards, the former Helen Gray, will sail for England on April 9th. In the autumn they plan to take another world cruise.

Dr. Edwards was born in London, Ontario, and holds the A.B. and A.M. degrees from McGill University. In addition, he holds the A.B., A.M., and Ph.D. degrees from the University of Chicago. He was graduated from the Western Theological Seminary, Chicago,

Ill., in 1907. Bishop Anderson of Chicago ordained him to the diaconate in 1907 and to the priesthood in 1908. Before becoming head of the sociology department at St. Stephen's College (which later became Bard College), Dr. Edwards was associated with parishes in the dioceses of Chicago and New York. He was dean of St. Stephen's in 1921 and provost from 1927 to 1928. He is the author of *The Natural History of Religion*, *The Transformation of Early Christianity*, and has contributed articles to various magazines.

Dr. Edwards' last official act at Bard College was the celebration of the Holy Eucharist. He will continue to serve as

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### Gift Made to Chapel

The unorganized mission at Nashville, Tenn., has presented a check for \$1,700 to the Chapel of St. John the Divine at the University of Illinois, Champaign. The gift, which is to be used for the purchase of an organ, is to be supplemented by funds of the chapel to commemorate the episcopate of Bishop White of Springfield, who is retiring this year. The gift was unsolicited, and was sent with the desire that the work of the Church be furthered at the university. The women of the mission also presented the chapel with a fair linen cloth for the altar.

### SEMINARIES

#### Mid-Winter Reunion at GTS

The associate alumni of the General Theological Seminary held their mid-winter reunion at the seminary, New York City, on January 15th. In spite of stormy weather there was a large attendance. At the business meeting in the morning, Bishop Powell of Maryland was elected a trustee, to fill a vacancy.

The lecture, which is always a feature of the reunion, was given by the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, whose subject was "Preaching at the End of an Era." Dr. Ferris is a member of the class of 1933. After the lecture tea was served in Seary Common Room.

Evensong in the chapel was followed by the alumni dinner in Hoffman Hall. The Rev. Gordon B. Wadhams, president of the associate alumni, presided. The speakers were the Rev. Stephen F. Payne, Jr., of the class of 1932, Bishop-elect of Olympia; and the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary.

#### Dr. North Appointed

The Rev. Francis Sparling North arrived on the Nashotah House campus January 15th to take up his new duties as instructor of Old Testament language and literature at the beginning of the second semester. Fr. North, who was born at Hamilton, Ontario, in 1907, is a graduate of the Hamilton Normal School, the University of Toronto college of liberal arts, and Trinity College, the theological school of that university. He holds the degrees of A.B., and A.M. from Toronto and S.T.M. from the General Theological Seminary, in which he did graduate work. He was ordained in the diocese of Niagara: deacon in 1933 and priest in 1935. For the past 13 years he has been engaged in parish work.

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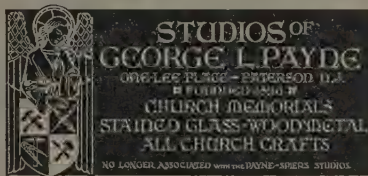
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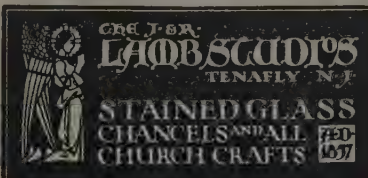
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## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Franklin I. A. Bennett, Priest

The Rev. Franklin I. A. Bennett, 73, a retired priest of the diocese of Washington, died January 29th. Funeral services were conducted by Bishop Dun of Washington at Calvary Church, Washington, D. C., on February 1st.

Fr. Bennett was educated at Howard University, Washington, D. C., and was a tutor there before his ordination. He was ordained to the diaconate in 1897 and to the priesthood in 1898 by Bishop Capers of South Carolina. He came to the diocese of Washington in 1901 and was assigned by Bishop Satterlee to the missionary work with Negroes. His principal work, however, was at Calvary Church, which he started as a chapel, and later established as a parish. Fr. Bennett was at Calvary for 40 years, first as priest in charge and then as rector. He was also interested in civic affairs and was a member of the board of education of the District of Columbia from 1927 to 1930.

### Leon Ernest Morris, Priest

The Rev. Leon Ernest Morris, 58, rector of St. Paul's Church, Fort Morgan, Colo., died suddenly on February 1st. Funeral services were held on February 4th at St. Paul's Church by Bishop Ingley of Colorado. Interment was at Greeley, Colo.

Fr. Morris was born in London, England. He attended the General Theological Seminary and received the B.D. degree from Seabury Divinity School in 1914. He was ordained to the diaconate in 1914 and to the priesthood in the following year by Bishop Williams of Michigan. During his ministry, Fr. Morris had served parishes in Michigan, Minnesota, Indiana, and Colorado. He was also instructor in history and New Testament at St. John's College, Greeley, Colo., from 1921 to 1928, and held the degree of D.D. from that school. He had been rector of St. Paul's since 1945.

Fr. Morris is survived by his wife and two children, Mary Louise and John, both students at the University of Colorado.

### Margaret Louise Densmore

Miss Margaret Louise Densmore, 73, a prominent member of the Woman's Auxiliary of the diocese of Minnesota, died suddenly at her home in Red Wing, Minn., January 25th. Funeral services were held January 28th by the Rev. Monroe Bailie. Interment was in Oakwood Cemetery, Red Wing.

Miss Densmore was a communicant of Christ Church, Red Wing, and was active in the women's work of the par-

ish. She served as educational secretary of the Woman's Auxiliary of the diocese of Minnesota for six years, and was twice a delegate to the Triennial Convention. She was also chairman of the Red Wing Council of Church Women for two years.

### Allan M. Ellsworth

Mr. Allan M. Ellsworth, 78, office manager of Good Samaritan Hospital, Portland, Oreg., died in his sleep on January 23d at his home in Portland. He was secretary of the Oregon diocesan council, secretary-treasurer of St. Helen's Hall, Portland; treasurer of the diocesan clergy pension fund; comptroller of the Good Samaritan Hospital; and a member of the chapter of St. Stephen Cathedral, Portland. Funeral services were held on January 25th at the cathedral by the Very Rev. Charles M. Guibert.

Mr. Ellsworth was born in Eugene, Oreg., the son of Franklin and Julia Read Ellsworth. He studied law at the University of Oregon and was admitted to the bar. For many years he was secretary for the Portland Flouring Mill and had been with the hospital for the last 11 years.

He is survived by his wife, Vera, and a daughter, Mrs. E. J. Durham of Yorkers, N. Y.

### William Walker Orr

Mr. William Walker Orr, executive secretary of the New York Credit Men's Association until his retirement three years ago, died in Scarsdale, N. Y., January 16th.

Born in Worcester, Mass., Mr. Orr was graduated from Harvard College in 1896. Before becoming executive secretary of the credit association, he had been secretary of the Johns Manville Co.

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If...  
the Church is important to you, it is important for you to support and make use of the Church institutions listed here.



## DEATHS

assistant secretary of the National Association of Credit Men.  
Mr. Orr was for 30 years a vestryman of the Church of St. James the Less, Wadsworth, N. Y. He was a member of the New York board of St. Luke's Hospital, New York City, a member of the board and secretary of the Church Army in America, a board member of the American Church Building Commission. He had been on diocesan committees under Bishop Manning, retired of New York. Survivors include his wife; a brother, George Orr of Worcester, Mass.; and a daughter, Mrs. James Marshall of Ridgefield, N. J.

## NOTICES

### ANNOUNCEMENTS

#### Died

**HARDSON, Mrs. Rosa Shelby** entered into eternal life January 19th, at East Lansing, Michigan. She is survived by two sons, Rev. William P. Richardson, Jr., Ludington, Michigan, and a daughter, Mrs. Shelby Richardson, East Lansing, Michigan, and by two sisters, Mrs. James P. Matthews and Mrs. Willie Irvine Shelby, both of Charlotte, N. C. Burial was in Lexington, Kentucky, January 22nd.

## CLASSIFIED

### ALTAR BREAD

**ALTAR BREAD**—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

### ALTAR WINE

**THE BROTHERS ALTAR WINES** have proved eminently satisfactory for many years. Send for price list. Rochester 4, N. Y.

### BOOK FINDING SERVICE

**WILL SEARCH** for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

### CAUTION

**GRANT**—The Clergy should use caution in helping a man calling himself Paul E. Grant. Claims communicant status in St. John's Church, Portsmouth, N. H., and R. D. residence there. Unknown postal authorities there, and is not a Communicant of St. John's. Grant is easily identifiable. About 5' 4" tall, minus parts of two fingers on left hand, and tells carefully rehearsed story. Further information regarding Grant obtainable from Rev. Harold P. Kaulfuss, Gloversville, N. Y., or Rev. Robert Dunn, Portsmouth, N. H. The former would appreciate further information from clergy who have been approached by this man.

### CHURCH ENVELOPES

**CHURCH and Church School** weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Edward Laurence Baxter, formerly rector of the Church of the Nativity, Dothan, Ala., is now rector of St. John's, Versailles, Ky., and may be addressed there.

The Rev. Bertram Frederick Bleil, formerly curate of Trinity, San Jose, Calif., is now vicar of St. Francis' Chapel, Willow Glen, San Jose, Calif. Address: Hotel Montgomery, San Jose, Calif.

The Rev. William C. Cowles, a student at Seabury-Western Seminary, Evanston, Ill., is now assistant at St. Paul's Pro-Cathedral, Springfield, Ill. Address: 600 Haven St., Evanston, Ill.

The Rev. Walter E. Frieman, Jr., formerly rector of St. Andrew's, Trenton, N. J., is now rector of Christ Church, Palmyra, N. J. Address: Christ Church Rectory, 638 Parry Ave., Palmyra, N. J.

The Rev. Herbert A. Jerauld, formerly priest in charge of Grace, Phillipsdale, and St. Michael and All Angels', Rumford, R. I., is now rector of Holy Trinity, Tiverton, R. I., and may be addressed there.

The Rev. Gilbert D. Martin, Jr., vicar of Holy Trinity, Hollidaysburg, and St. Peter's, Juniata, Altoona, Pa., will become associate rector of St. Mark's, Mt. Kisco, N. Y., March 1st. Address: 49 E. Hyatt Ave., Mt. Kisco, N. Y.

The Rev. G. Paul Musselman, formerly rector of St. Alban's, Highland Park, Mich., is now director of Christian social relations for the diocese of Michigan, superintendent of the Episcopal City Mission of Detroit, and rector of Mariners' Church, Detroit. Address: 300 Griswold St., Detroit 26, Mich.

The Rev. Galen H. Onstad, formerly rector of St. Luke's, Bartlesville, Okla., is now rector of St. Andrew's, Amarillo, Texas. Address: 1422 Tyler, Amarillo, Texas.

The Rev. Richard A. Park, formerly managing editor of The Living Church, became rector of Trinity Church, Hattiesburg, Miss., on February 16th. Address: 206 First Ave. (office), 1905 Mamie St. (residence), Hattiesburg, Miss.

The Rev. Arthur G. Pedersen, formerly vicar of Williams-Havasupai Field, Williams, Ariz., is now priest in charge of Grace Church, Huntington Station, L. I., N. Y. Address: 47 North St., Huntington Station, L. I., N. Y.

The Rev. Lawton Riley, rector of the Church of the Advent, Marion, S. C., and priest in charge of Christ Church, Mullins, S. C., will become rector of St. Michael's, Bridgeport, and the Church of the Nativity, Bridgeport, Conn., March 1st. Address: St. Michael's Church, Bridgeport, Conn.

The Rev. Frank W. Robert, assistant at Holy Nativity, New York City, will become vicar of St. Andrew's Chapel, Lomita Park, San Mateo, Calif., March 1st. Address: 15 Second Ave., San Mateo, Calif.

The Rev. F. Marshall Wickham, formerly associate rector of St. Francis', San Francisco, Calif., is now vicar of St. Michael and All Angels' Mission, Concord, Calif. Address: 100 Gonzales Dr., San Francisco 12, Calif.

### Military Service

#### Separations

The Rev. Neil I. Gray, formerly a chaplain in the Army, is now priest in charge of St. James', Lake City, and St. James', Macclenny, Fla. Address: The Rectory, St. James' Church, Lake City, Fla.

The Rev. Robert J. Sudlow, formerly a chaplain in the Army, is now rector of St. John's, Elmira Heights, and vicar of Trinity, Millport,

### ACU CYCLE OF PRAYER

#### February

18. St. Mary's Chapel, Philadelphia
19. St. Simon's, Rochester, N. Y.
20. St. Anthony's, Hackensack, N. J.
21. St. Paul's, Altou, Ill.
22. St. Alban's, Philadelphia
23. St. Stephen's, South Ozone Park, L. I.
24. St. Thomas', Farmingdale, L. I.

## CLASSIFIED

### CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robins, 1755 Broadway, New York City.

**FOLDING CHAIRS.** Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

### FOR SALE

**TWO BEAUTIFUL SILK CYPES** available from private individual. Purple one and White one. In very good condition. Reply Box N-3185, The Living Church, Milwaukee 3, Wis.

### LIBRARIES

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### LINENS AND VESTMENTS

**PURE IRISH LINENS** now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

**CATHEDRAL STUDIOS,** Washington, London. Materials, linens per yard. Surplices, albs, altar linens, stoles, burse, veils. My new book, Church Embroidery (1st edition sold out, 2nd edition ready in November). Complete instruction, 128 pages, 95 illustrations, Vestment patterns drawn to scale, \$7.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

### POSITIONS OFFERED

**LONG ESTABLISHED** New York Church Furnishing firm needs Assistant. Knowledge of church practices and designing invaluable but not essential. Able hard worker can earn interest, take full charge in time. Write details about yourself, salary to start, etc. Reply Box G-3183, The Living Church, Milwaukee 3, Wis.

**WANTED**—A good woman for housework, Episcopal family of four, Bronxville, near New York. Good wages if work well done. Reply Box D-3188, The Living Church, Milwaukee 3, Wis.

**WOMAN,** New York area, to do fine hand and machine sewing or embroidery in spare time. Reply Box H-3184, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

**EXPERIENCED** Organist and Choirmaster with unusual testimonials and fine record of service wishes change about May first. Inquiries solicited. Reply Box A-3180, The Living Church, Milwaukee 3, Wis.

**DIRECTOR CHRISTIAN EDUCATION** considering change. Catholic Parish preferred. Reply Box G-3186, The Living Church, Milwaukee 3, Wis.

**PRIEST:** Prayer Book Catholic desires parish in or near a large city. Excellent preacher and pastor. Reply Box H-3189, The Living Church, Milwaukee 3, Wis.

**PRIEST,** elderly but in good health, married; capable and efficient, desires medium size parish. Successful all age groups. Reply Box C-3190, The Living Church, Milwaukee 3, Wis.

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N. Y. Address: 201 W. 13th St., Elmira Heights, N. Y.

### Resignations

The Rev. H. L. Hoover, formerly rector of St. Bartholomew's, Hartsville, S. C., retired February 1st.

The Rev. Walter Kinsolving, formerly rector of Calvary Church, Summit, N. J., has retired.

The Rev. Charles H. Ricker, formerly rector of Christ Church, Manhasset, L. I., N. Y., is now rector emeritus of the parish. He has not retired from the active ministry. Address: Bridgewater, Conn.

The Rev. George Floyd Rogers, formerly rector of Trinity, Asheville, N. C., has retired. He will continue as priest in charge until his successor is chosen.

The Rev. Richard S. Zeisler, formerly canon of Holy Trinity Cathedral, Paris, France, has resigned. Address: c/o Butler, Summer, and Hoffman, 8 E. Broad St., Columbus, Ohio.

### Changes of Address

The Rt. Rev. Norman S. Binsted, formerly addressed at USIS-OWI, APO 75, c/o Postmaster, San Francisco, should now be addressed at USIS-OWI, APO 900, c/o Postmaster, San Francisco.

The Rt. Rev. Benjamin T. Kemmerer, formerly addressed at 1111 Nicollet Ave., Minneapolis, Minn., has moved to 1409 Willow in that city.

The Rev. J. Ross Colquhoun, formerly addressed at 1213½ Cahuenga Blvd., Los Angeles 28, Calif., has moved to 1282½ Cahuenga Blvd., Los Angeles 38, Calif.

The Rev. Lyman B. Howes, formerly addressed at 7030 S. Green St., Chicago 21, has moved to 5857 S. Ashland Ave., Chicago 36, Ill.

The Rev. Frederick C. Joaquin, formerly addressed at 119 North Boulevard, Norman, Okla., has moved to 407 South Boulevard in that city.

The Rev. Arthur P. Rowland, formerly addressed at 1822 E. Fourth St., Superior, Wis., has moved to 715 22d Ave. East in that city.

The Rev. E. M. Weller, formerly addressed at 112 Elmer Ave., Schenectady, N. Y., has moved to 32 Washington Ave., Schenectady 5, N. Y.

### Ordinations

#### Priests

**Haiti:** The Rev. Joseph Simon Louis was ordained to the priesthood by Bishop Voegell of Haiti on January 25th in Holy Trinity Cathedral, Port-au-Prince, Haiti. He was presented by the Rev. Joseph Salomon Lindor and the Very Rev. Elie O. Naja preached the sermon. Fr. Louis is to be assistant to Fr. Lindor in the care of the missions of the Church of the Redemption, Léogâne, Haiti. Address: Léogâne, Haiti.

**Los Angeles:** The Rev. James H. Jordan, Jr., was ordained to the priesthood by Bishop Stevens of Los Angeles on January 22d at All Saints' Church, Riverside, Calif. He was presented by the Rev. Henry C. Smith and the Rev. E. Addis Drake preached the ordination sermon. Fr. Jordan is vicar of St. Luke's Mission, Fontana, Calif., and may be addressed there.

**Louisiana:** The Rev. James Daniel Gilliam was ordained to the priesthood by Bishop Jackson of Louisiana on January 14th at Grace Church, St. Francisville, La. He was presented by the Rev. Philip P. Werlein and the Rev. John L. Womack preached the sermon. Mr. Gilliam is priest in charge of St. Alban's, Jackson, La., and chaplain of the East Louisiana State Hospital. Address: St. Alban's Church, Jackson, La.

#### Deacons

**Iowa:** G. Maurice Ottsen was ordained to the diaconate by Bishop Haines of Iowa on January 25th at St. John's Church, Cedar Rapids, Iowa. He was presented by the Rev. D. A. Loferski and the Rev. Frederick W. Putnam preached the sermon. Mr. Ottsen is not assigned to any parish. Address: 715 18th St. SE, Cedar Rapids, Iowa.

**Western Massachusetts:** Albert Franklin Greene and Gordon Stephen Price were ordained to the diaconate by Bishop Lawrence of Western Massa-

chusetts on January 25th at St. Michael's Church, Worcester, Mass. Mr. Greene was presented by the Rev. E. Kingsland Van Winkle; Mr. Price by the Rev. A. Vincent Bennett. The Very Rev. Edwin J. Van Etten preached the ordination sermon. Mr. Greene's address is 144 Central Auburn, Mass. Mr. Price will be assistant Trinity Church, Columbus, Ohio. Address: Brattle St., Cambridge, Mass.

### Restorations

The Rev. Ian Robertson was restored to priesthood by Bishop Tucker of Ohio, acting Canon 64, after all the conditions had been and satisfactorily complied with. The sentence deposition was remitted and terminated on January 28, 1947.

### Degrees Conferred

The degree of D.D., honoris causa, was recently conferred upon the Rev. Messrs. Jennings Hobson, William H. Laird, and Charles H. Cadby by the Virginia Theological Seminary, Alexandria, Va.

### Diocesan Positions

The Rev. T. P. Devlin is the new president of the standing committee of the diocese of Arkansas. He succeeds the Rev. Dr. W. P. Witsell.

### L. C. Annual Corrections

The Rev. Don H. Copeland is incorrectly listed as president of the standing committee of diocese of Northern Indiana. The president is Rev. Dr. Robert J. Murphy. Fr. Copeland is, however, a member of the committee.

The address of the Rev. Norman S. Howell is incorrectly listed. Dr. Howell's address should be the Church of St. Sacrament, Box 23, Bolton Landing, N. Y.

The address of the Rev. Welles Mortimer Partridge is incorrectly listed. Mr. Partridge's address should be Pocalla Springs, Sumter, S. C.



## GO TO CHURCH DURING LENT



### ALBANY, N. Y.

**GRACE** Rev. L. N. Gavit  
Clinton Avenue at Robin St.  
Sun Masses: 7:30, 10:45; Daily: 7 Confessions:  
Sat 5-5:30, 8-9; Holy Hour: 1st Fridays at 7:45

### ANSONIA, CONN.

**CHRIST** Rev. G. Ross Morrell, r  
Cliff St.  
Sun 8, 9:45 & 11; HD 9:30

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS**  
20th & St. Paul Sts.  
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A. Knox, c  
Sun 7:30, 9:30, 11, 8; Mon, Wed, Sat 10; Tues, Fri 7; Wed 6:30; Thurs 8; Daily: 5:15 EP; Preaching service Wed 8

### BIRMINGHAM, ALA.

**ADVENT** Rev. John C. Turner, r  
20th St. at 6th Ave., N.  
Sun 7:30, 11, 4, 5:30; Daily: 12:05-12:25, Bishops Carpenter, Clingman, Powell, Jones, Goodwin, Sterrett, Moody and Walker

### BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren  
Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Solemn Mass and Ser; 6 Solemn Evensong and Ser; 7 Young People's Group. Daily: 7:15 Mat; 7:30 HC; 9:30 Thurs & HD, HC, (additional); Fri 5:30 Service of Help & Healing; Confessions: Sat 5-6 & 7-8 (& by appt)

**ALL SAINTS** Rev. Arthur W. P. Wyllie  
Peabody Square, Dorchester  
Sun Masses: 7:30, 9:15, 11 (High); Daily: 7; HD 7, 9; Confessions: Sat 4-5, 7-8; Fri 8 Stations & Benediction

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon  
Sun 8, 9:30, 11, Daily: 12, Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Sun 8 Low Mass, 9:45 M.P., 10 Sun Mass, 9:30 Ch S; Daily: Mass 7 except Thurs 9:30, Wed Stations & B 8; Confessions: Sat 7:30

### CHICAGO, ILL.

**ATONEMENT** Rev. James Murchison Duncan, r  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11, Others posted

**ST. PAUL'S** 50th & So. Dorchester Ave.  
Rev. H. N. Tinker, r; Rev. J. C. Holt, c  
Sun 8, 9 HC, 11 MP, Daily: 7 MP & HC

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** Rev. Benjamin  
3612 Reading Rd., Avondale  
Sun Mass: 8, & 10:45 (High)  
R. Priest, r

### CLEVELAND, OHIO

**ST. JAMES** E. 55th at Payne Ave.  
Rev. V. A. Peterson, D.D., r; Rev. Thomas J. M. Davis  
Sun Masses: 8, 10 (High), 11:15; Daily Mass: 7, 9:30; Confessions: Sat 4-5, 7:30-8:30

**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Ch, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### DEDHAM, MASS.

**GOOD SHEPHERD** Rev. Harold E. Koch  
Oakdale Sq.  
Sun 8, 9:15, 10:45, 7 Y.P.; HD by announcer  
Chapel always open

### DETROIT, MICH.

**INCARNATION** 10331 Dexter  
Rev. Chas. L. Attridge, D.D., r; Rev. William Homer, B.D., c  
Masses: Sun 7, 9 & 11; Mon & Wed 10:30; and Fri; Thurs & Sat 9

**ST. MATTHEW'S** Rev. F. Ricksford M  
2019 St. Antoine St.  
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: & HD 9:30

### ELMIRA, N. Y.

**EMMANUEL** Rev. G. L. Gurne  
Pennsylvania Ave. & Mt. Zear St.  
Sun 8 HC, 11 Ch Eu; Daily: except Monday HC; Confessions: Sat 4-5, 7:30-8

**GRACE** Rev. Frederick Henstrick  
cor Church & Davis Sts.  
Sun 7:45, 9:30 Ch S, 11 Ch Eu & Ser, 4:30 Evensong; Tues 7 HC, Wed, Fri & HD 9:30 Confessions: Sat 7:30

### GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. Lauriston Castleman  
Sun 8, 9:30, 11; Wed 7:30, 10, 8

### GLENCOE, ILL.

**ST. ELISABETH'S** Rev. James T. Golder, S.T.  
Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9, Instr 10:30

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd,  
4510 Finley Avenue  
Sun Masses: 8, 9:30 & 11



# GO TO CHURCH DURING LENT



## KANSAS CITY, MO.

**MARY'S** Rev. Edwin W. Merrill, r  
1000 E. 12th St. & Holmes  
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed  
& Fri 7

## KENOSHA, WIS.

**MATTHEW'S** Rev. Kenneth D. Martin, r  
1000 E. 12th St. & Holmes  
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7;  
Weekdays: 7 Tues HC; 8:30 Wed (St. Andrew's),  
Thurs

## LINCOLN, NEBR.

**MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, M.A., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Thurs 7:30 Lit;  
Thurs 8, 9 (HC), 11 MP & Ser; 7:15 EP; Tues 9 HC;  
Thurs 10; HC 1st Sun in Month 11

## LOS ANGELES, CALIF.

**PAUL'S CATHEDRAL** 615 South Figueroa  
Rev. Francis Eric Bloy, D.D., r; Rev. Miles W.  
Pear, Ass't  
Sun 8, 9 (HC), 11 MP & Ser; 7:15 EP; Tues 9 HC;  
Thurs 10; HC 1st Sun in Month 11

## MADISON, WIS.

**ANDREW'S** Rev. Edward Potter Sabin, r  
1000 E. 12th St. & Holmes  
Sun 8 HC, 10:45; Weekdays 7:15 (Wed 9:30). In  
Thurs 7:30 EP & Ser

## METAIRIE, NEW ORLEANS, LA.

**MARTIN'S** Rev. David C. Colony, r  
1000 E. 12th St. & Holmes  
Sun 7:30, 10:20, 11; HD & Weekdays as An-  
nounced

## MIDDLE HADDAM, CONN.

**CHRIST** Rev. Woolsey E. Couch, A.B., B.D., r  
1000 E. 12th St. & Holmes  
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit  
Thurs 7:30

## NEW BRITAIN, CONN.

**MARK'S** Rev. Reamer Kline  
1000 E. 12th St. & Holmes  
Sun 8 HC; 9:30 Ch S, 11 Morning Service & Ser  
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

## NEW ORLEANS, LA.

**GEORGE'S** Rev. Alfred S. Christy, B.D.  
1000 E. 12th St. & Holmes  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
1000 E. 12th St. & Holmes  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8 (also 9:15 HD & 10 Wed), HC;  
MP; 5 EP sung. Open daily 7-6

**BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Paul T. Sargent, D.D., r; Rev. Herbert J.  
1000 E. 12th St. & Holmes  
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.  
Lenten Music; Weekdays: HC Wed 8; Thurs & HD  
10. The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
1000 E. 12th St. & Holmes  
Sun 8, 10 (HC) 11 MP & Ser; 9:30 Ch S; 11 Ch S;  
P; Thurs & HD 11 HC; Tues 11 Service of Divine  
Worship

**ST. TRINITY** Rev. James A. Paul  
1000 E. 12th St. & Holmes  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8  
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
1000 E. 12th St. & Holmes  
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
1000 E. 12th St. & Holmes  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4  
Evening Music & Ser; Weekdays: HC Wed 7:45 &  
Thurs 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Graf, Rev. W. Meyers  
Sun 8 HC; 11 Cho Eu, Ser; Wed, Fri 7:30 HC,  
Thurs 10

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
1000 E. 12th St. & Holmes  
Sun 8, 9, 10, 11 (High); Daily: 7, 8,  
10, 12:10 (Fri.); Confessions: Thurs 4:30 to 5:30,  
12 to 1, 4:30 to 5:30; 7 to 8; Sat 2 to 5, 7 to 9

## NEW YORK CITY Cont.

**REDEEMER** Rev. James Cope Crosson, r  
1000 E. 12th St. & Holmes  
Sun 8 HC, 11 MP, 1st Sun HC, 7 Community Sing-  
ing & YPF; Wed 8

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
1000 E. 12th St. & Holmes  
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily  
except Sat 12:10

**Little Church Around the Corner**  
TRANSFIGURATION Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except  
Sat), 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

## NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sun 8:30 & 10 Holy Eu; Wed 9:30

## NEWPORT NEWS, VA.

**ST. PAUL'S** Rev. Theodore V. Morrison, r  
Sun 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35;  
Wed 10:30 & 7:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.  
Fifer, Th.B.  
Sun: Holy Eu 8 & 9; Mat, 10:30; Sung Eu & Ser 11;  
Cho Evensong & Address 4; Daily: mat 7:30; Eu 7  
(except Sat) 7:45; Thurs & HD 9:30; EP & Int  
5:30; Fri Litany 12:30; Confessions: Sat 12 to 1  
& 4 to 5

## PITTSBURGH, PA.

**ST. ANDREW'S** Rev. George M. Chester, r  
Hampton St. at N. Euclid  
Sun: 9, 11; Tues: 10 HC; Thurs 8; HD 8 & 10 HC

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.  
Baxter, Jr., Rev. A. Dixon Rolitt  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10:30;  
HD 10:30

## RIDGEWOOD, N. J.

**CHRIST** Rev. Alfred John Miller, r  
Franklin Ave. at Cottage Place  
Sun 8, 9:45, 11; 9:30 HD & Fri; Wed in Lent 8,  
Holy Week, every day; Church open daily 8 to 5

## ROSELLE, N. J.

**ST. LUKE THE EVANGELIST**  
Rev. Albert Harvey Frost, r  
Sun 7:30 HC, 9:30 Ch S, 11 (Cho Eu, MP alternate  
Sun); Tues 7, Wed & Fri 10 HC; Wed 8 Service &  
Instr

## ST. FRANCISVILLE, LA.

**GRACE** Rev. Robert G. Donaldson, B.D.  
Sun 7:30, 9:30, 11 & 7:30; Fri & HD 10



THE CHAPEL OF THE INTERCESSION  
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## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30; Other services  
announced

**ST. STEPHEN'S HOUSE** Rev. Roy S. Rawson, r  
520 Ruffert Street  
Sun 7:30, 10; Thurs 10

**TRINITY** Telephone Forest 9580  
616 N. Euclid  
Sun Masses: Telephone church for time of services

## ST. PAUL, MINN.

**ST. PAUL'S ON-THE-HILL** 1524 Summit Ave.  
Rev. D. R. Edwards, S.T.B.; Rev. C. E. Hopkin, Ph.D.  
Sun 7:30, 9, 11, 5; Daily: 6:45 (except Fri) 10, 5;  
Wed 8; Confessions: Sat 4-5

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage  
Sun 8, 11; Wed 8, Fri 10

## SANFORD, FLA.

**HOLY CROSS** Rev. Mark T. Carpenter, B.D., r  
Park Ave. & 4th Street  
Sun 8 HC, 9:30 Ch S, 11 MP or HC; Daily: 7:45 &  
8 except Thurs, Thurs 8:45 & 9 MP & HC. Open  
Daily

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Geo. F. Bambach, B.D., r  
North Ferry Street  
Sun 8, 11, 7:30; Tues, Thurs, HD 10 HC; Daily:  
MP 9:30, EP 5

## SHREVEPORT, LA.

**ST. MARK'S** Texas Ave. & Cotton St.  
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c  
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st  
Sun; 6 Young Churchmen; Lenten Services: Tues,  
EP, 7:30 (Special Preachers); Thurs HC, 10; Fri,  
Twilight Service, 7:30

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean  
Sun Masses: 8 & 11. Daily 7:30

## TACOMA, WASH.

**HOLY COMMUNION** 14th & 1 Sts., S.  
Rev. Harrison H. Black, D.D., r  
Sun 8 HC, 11 MP & Ser, 11 (1st Sun) HC

## UTICA, N. Y.

**GRACE** Rev. Stanley P. Gasek  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Fri HC  
7:30

## WASHINGTON, D. C.

**ST. AGNES'** Rev. A. J. Dubois, S.T.B.  
46 Que. Street, N.W.  
Sun Masses 7:30, Low; 9:30, Sung with Instr: 11  
Sung with Ser; Daily 7; Confessions: Sat 7:30 & by  
appt; Fri 8 Stations & Instr

**EPIPHANY** 1317 G St., N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Wil-  
liams, Th.B.; Rev. Francis Varnall, Litt.D.  
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun of month,  
HC 11, 8; Thurs 11, 12 HC; HD HC 12:30;  
Preaching Service Daily 12; Daily exc Sat 5:30

## WAUKEGAN, ILL.

**CHRIST** 410 Grand Avenue  
Rev. Osborne R. Littleford, r; Rev. G. Wm. Robin-  
son, c  
Sun 8, 9:15, & 11; Wed & Thurs 7 & 9:30

## WAYCROSS, GA.

**GRACE** Rev. Charles Wyatt-Brown, r  
Sun 8, 9:45, 11; Canterbury Club Sat. 7:30-9:30

## WHEELING, W. VA.

**ST. PAUL'S** Rev. F. G. Luckenbill, M.A.  
U. S. 40, Monument Place, Elm Grove  
Sun 9 HC, 9:30, 11; Thurs 8 EP & Ser

## WYANDOTTE, MICH.

**ST. STEPHEN'S** Rev. Harry B. Whitley, r  
First & Chestnut Streets  
Sun 8 HC, 9:30 Ch S, 11 Sung Eu & Ser (1st, 3d,  
5th Sun); MP with Ser (2d & 4th Sun), 12:30 Holy  
Baptism, 5 EP with Ser; Wed: 7, 11 HC; Fri 7:30  
EP with address



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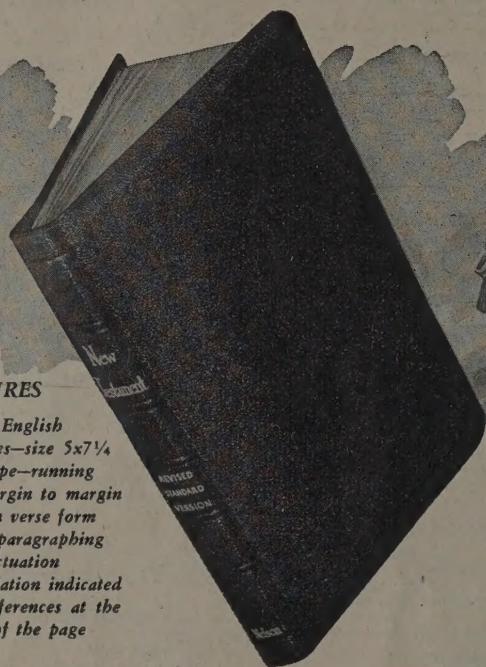
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